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Amoy.

LETTER FROM MR. DOTY, MARCH 16, 1848.

*Hearing the Word.*

It is still the privilege of this mission, Mr. Doty says, "to sing of mercy and recount the continued favor of God." In the general plans and arrangements heretofore reported, there has been no material change. Preaching the gospel, in some form, is regarded by these brethren as the only true method of arresting the attention of the people among whom they dwell. In labors of this description they seem to abound. The encouragement which they have in them will appear from the following extracts.

You have already been notified that we have secured what we esteemed an eligible site for a church edifice. The experience of the past three months is confirmatory of our first impressions. Shortly after the lot came into our possession, a building was fitted up and opened, as well for daily instruction as for preaching on the Sabbath. At once it became the place of frequent, if not daily, resort to many who before had seldom or never heard the gospel; while at the Sabbath service there has usually been present a crowd, as great as the place can accommodate, of attentive and (in regard to some we think it can be said) interested listeners. The attendance on all our instructions has never been so full as within the past month or

more; and what we feel to be a particularly encouraging indication is, the fixed and intelligent attention often given to the ministration of the Word. Probably during no three months, since the arrival of the first missionaries in Amoy, have so many heard the gospel.

Our brethren have derived much assistance in their labors from the native evangelist, who has been mentioned in former numbers of the Herald. Respecting this individual, Mr. Doty makes the following remarks: "Doubtless he has defects of character, some connected with his natural constitution and temperament, others with his early education, his religious errors and superstitions. It would be strange, and far more than any one acquainted with the heathen would expect, were it otherwise. Still there certainly appears to be much that is good and lovely in him. He seems to be a growing Christian. In his work he is diligent, and shows a good degree of earnestness and zeal. In addition to his attendance upon stated and daily exercises in the chapel, a part of which necessarily falls on him, he visits much among the people, seeking to awaken them to the concerns of the soul, or to converse with those who manifest any special interest in the religion of Jesus. Though his native dialect is very different from the one spoken here, he has so far mastered this as to be quite intelligible and fluent."

*Friendliness of Rulers.*

We ought not to conclude this sketch of the past few months' labors, without a

notice of the continued friendly feelings of the people by whom we are surrounded. In this we rejoice to record that no change has taken place. It would not have been strange, at the time of the recent outbreak of hatred and violence against foreigners at Canton, if manifestations of that same bitter feeling had appeared in other places. Indeed, this was to some degree the case in other ports; but nothing of it appeared here. Our relations to the local authorities continue to be of the same friendly and social character as heretofore. An illustration of their views of us, as men of peace and of peaceable designs, recently occurred. The highest civil officer in the place sent a party of belligerents, determined on the extremities of the law, to two of our missionary brotherhood, desiring them to act as umpires between the parties, and, if possible, bring about a settlement of difficulties and a reconciliation. The parties were strangers to us all.

#### *Baptisms.*

But the missionary brethren at Amoy have other proofs of the divine favor.

On the 5th instant, our regular communion season occurred, when two more from among this people, a father and son, were admitted to the table of the Lord, and united with the two old men, whose history is familiar to you, as also the evangelist and ourselves, in commemorating Christ's dying love. For some time past they have been under the more immediate instruction of the Rev. A. Stronach, of the London Missionary Society, and received baptism from his hands.

It is about a year since the father first heard the truth from our evangelist. His attention seems soon to have been arrested; and what he learned he communicated to his son. About six months ago the son was induced by the father to accompany him to chapel on the Sabbath. From that time they have both been regular Sabbath attendants. The father also on week days often resorted to some place of instruction. Our evangelist has often seen them and had much intercourse with them; and he entertains a very favorable opinion of both. The father, we think, gives the more satisfactory evidence of the two of a divine work upon the heart. Neither can read; hence all their knowledge of the religion of Christ is from oral instruction. If sincere, as we trust they are, that sin-

cerity is mixed with much ignorance; and if truly in Christ, they are the merest babes.

#### *Idols surrendered.*

Mr. Doty gives an account of the change wrought in a Chinese family by the preaching of the gospel, which is quite animating.

Your interest will be awakened by a box, containing some cast-off idols, which Mr. Pohlman is about to send to you. As he was just ready to begin worship in one of the chapels on the last Sabbath in February, a man who was about forty years old, approached, saying that his mother was coming. Presently an aged woman, of very respectable appearance and unusually intelligent countenance, came in, attended by another son who is about thirty years old. Each had a bundle which, upon drawing near the stand where Mr. Pohlman was, they opened, and presented the contents (two idols) to him. These, from time immemorial, had stood in the family shrine, which is now left tenantless and desolate. At the same time they presented a slip of paper, on which was written in Chinese: "Chiang-chiu, Ong family, Chhieng-chuan, Chhieng-hong, and mother, Hong-si, have received the commands of Jesus."

The history of this case is to us full of encouraging interest. The family, consisting of the mother and two sons, belong to the city of Chiang-chiu; but they removed to this place shortly after the close of the war. They are of the middle class, in comfortable circumstances, and reside within the city walls. Nearly two years ago the younger son first heard the gospel, which appears at once to have impressed his mind. He soon became quite regular in his attendance, generally at the chapel of the brethren of the London Missionary Society. As the truth broke in upon his mind, he began to confer and reason with his elder brother. The latter was thus induced to visit the chapels and hear for himself. Mr. Pohlman thinks it is about a year and a half since he first met him in our chapel. He then appeared to be a thoughtful and honest inquirer, wished a reason for every thing, and would take nothing for granted. He proposed questions, reasoned, brought forward objections and difficulties, but was always ready to converse and listen. At times he would be very constant in attendance, not only on the Sabbath, but at the daily exercises also; and then for a season he would

disappear. All this time it was supposed that the family residence was at Chiang-chiu, and it was but very lately that we knew of their residing here.

As the attention of the elder brother was first awakened by the younger, so now he began to communicate to his aged mother, sixty-three years old, what he was learning. This awakened thought in her, and she soon began to desire further instruction. Though they reside nearly a mile and a half from us, she began to attend the women's meeting, being obliged to walk that distance, no easy task with her small crippled feet. The second time she heard the gospel, she became convinced of the folly of idolatry, and the family shrine and ancestral tablets were neglected. It is some time since the sons avowed their disbelief in idols, and professed to have entirely renounced idolatry.

Of the aged mother we saw and knew but little. We were not prepared, therefore, for the decided stand and public renunciation of heathenism which they have all recently made. On the 24th day of the Chinese 12th month (this year, January 29) is the festival called "Sang-sin," or "Sending away the gods." The Chinese on this day, with various ceremonies, dispatch their deities to the tribunal of the chief of the gods, to render up their annual account. Then the shrines and images are supposed to be deserted for about ten days, when the divinities again return and take up their abode among mortals. The old mother and sons embraced this occasion to send their idol gods from them never to return. They, therefore, brought forth their images, except the two about to be sent to you, and the ancestral tablets, and committed them to the flames. The act was public, as friends and neighbors in vain interceded to have these memorials of idolatry spared; and it seems to have been the effect of deep conviction and much deliberation. Nor did it proceed from the urgency of missionaries; as no one of our number knew any thing in regard to the step till the transaction had taken place.

When we first heard of it, indeed, we were incredulous; especially did we disbelieve that the ancestral tablets had been thus destroyed. Nothing is so sacred and revered in China; and to destroy these is regarded a most heinous affair, though they may be buried in the ground or deposited in a temple for safe keeping. Our evangelist was quite as

unbelieving as any of us, and made a visit to ascertain the truth of the facts.

The two idols sent to you were reserved, without any special interest, merely because they were unusually nice images. Mr. Pohlman suggested that they should be given to him to send to America. They readily consented. The images were presented, however, in a most unanticipated manner. As already described, the family voluntarily chose to bring them to the place of public worship; and there, in the face of the assembled congregation, to give away and renounce the last of their heathen deities, and sever the last link between them and idolatry.

There is a serious earnestness manifested by this family, especially by the aged mother, that is wonderful. She appears to thirst for divine knowledge and long for instruction. She has broken over the custom which does not allow a woman's public appearance in a company of the other sex, and now regularly attends the place of public worship. A week since she was at the Bible class, where she sat with eyes so fixed and mouth opened that a brother missionary, observing her, supposed she was anxious to speak, and signified it to the brother conducting the exercise. She was, therefore, asked if she desired to say anything. "No," was her simple reply, "I only desire to hear."

#### *Other Cases of Interest.*

This interesting family seem to be truly desirous that others may become acquainted with the truths which they have so recently and gladly learned. The fruit of this solicitude has already begun to appear.

They have requested that a weekly meeting should be established at their own house, where their neighbors, men and women, may assemble and hear the Word. The first meeting was there held a fortnight since, when a neighboring woman brought forward her last idol, and said she was not only willing, but happy in presenting it to Mr. Pohlman. It appeared that the old woman already mentioned, on the Sabbath evening previous, had rehearsed to this neighbor what she had been hearing at the public service. The latter became so convinced of the folly of idolatry, that she at once collected all her idols that would burn and cast them into the fire. The one spared was of clay, and it will be sent to you.

We know of others whose judgments

seem entirely convinced; some who have renounced all respect for their idols, but who, for the want of moral courage or from the opposition of friends, have not yet taken so decided a stand as those above noticed. Their idols are still in their wonted place, but are neglected pieces of clay or wood. We are not prepared to say of any of these, that they are renewed in the spirit of their minds; but some of them do seem to be sincere and earnest seekers after the truth; and we hope they are not far from the kingdom of God. Most of them have for a long time been receiving instruction; and some have quite extensive and apparently correct apprehensions of the distinguishing doctrines of Christianity. We trust the Holy Spirit is working in their hearts.

#### *The School—Female Education.*

In the school which is under the care of the mission, there are forty-six pupils; and the brethren have been obliged to decline receiving any more. One half of each day is devoted to Christian books; the other half is spent in the study of the Chinese classics. Mr. Doty thinks that a good school for female children is very desirable. "The material," he says, "abounds."

In a short time a seminary with permanent boarders, removed from the influence of heathen parents and idolatrous practices, and entirely under Christian training, might be established. Who shall undertake the enterprise and superintend such an establishment? The work would require the entire time and energies of a lady, free from all other cares, and devoted entirely to this one object. Surely there are those in the church who so love the Savior and the souls of ignorant heathen, that they would feel it a privilege and honor to consecrate their talents and lives to such a work. Woman in China, helpless in her ignorance, sits in the shadow of death. Being in her best estate little more than a domestic slave, and knowing little of domestic privileges and happiness, she is almost isolated in her misery. Few are they to whom the missionary can obtain direct access. The Christian female, however, could; and, by the blessing of the Master upon her efforts, she might pour the light of truth upon their darkness and lead them to life and happiness.

#### *The Chapel.*

The purchase of a lot for the erection of a chapel, already referred to, has received the

sanction of the Viceroy of the province; and our brethren have been duly authorized to proceed with their undertaking. They mention this circumstance "with feelings of grateful satisfaction."

The building is to be thirty-six feet wide and sixty-eight feet long, including a verandah of ten feet. It is to be one story high, the material being brick; but the first five feet of the wall above the foundation is to be cased with hewn slabs of granite; the roof and floor are to be of tiles. There will be room to seat from three hundred and fifty to four hundred persons; and the interior is to be so arranged as to accommodate from sixty to seventy women secluded from the other sex, and who, therefore, may attend our meetings without any violation of custom. We feel confident that the whole expense of the building will be less than twenty-five hundred dollars; and, including the purchase of the site, will not exceed the three thousand dollars granted us by the Prudential Committee.

#### *Madras.*

LETTER FROM MR. H. M. SCUDDER,  
MARCH 11, 1848.

THE object of Mr. Scudder in this communication is to give his impressions, both pleasant and painful, of the people among whom he has been called to labor as a Christian missionary, as also of their country, language, &c. It is nearly four years since he arrived at Madras, on his return to the land of his birth. His opinions, therefore, have not been hastily formed; and he may reasonably ask for them the candid and considerate attention of the friends of missions in the United States. The brighter features of the picture are first described.

#### *Pleasant Impressions.*

1. *This is a pleasant land.* I mean this in a physical sense. India has been called a "weary land." If this be intended spiritually, it is certainly true; but let me ask, Where, this side of heaven, is there a land that is not a weary land to those who toil in the midst of darkness to set up Christ's kingdom of light? It may be also, to some extent, a "weary land" physically. But India's bright skies and sunny plains and luxuriant foliage have charms for me. I only wish that her spiritual horizon may beam brightly with the light of the



Sun of righteousness, that the hearts of her sons and daughters may be warmed with heavenly love, and become luxuriant in graces; then shall India be called the garden of the Lord. I love India. I love her soil; I love her people. I repudiate as a calumny many things that have been said of this country. I pray God to grant me here a long life and a successful course, and then to take me up from India's shores to that land which is better than all.

2. *The Tamil is a noble language.* Born on an eastern soil, it is clad in garments of oriental majesty. Its stately periods seem peculiarly fitted to address in prayer that glorious Being in whom is the sum of all majesty. Through the blessing of God, I am able to preach in Tamil with great ease; and to me it is an unspeakable delight to proclaim, through this medium, the blessed truths of the gospel. I also occasionally preach in Telooquo. This is called the Italian of India. Both languages have a literature, much soiled, indeed, with heathenism and its attendant obscenity; but yet vast, difficult, and possessing much that is interesting. These languages are greatly enriched by that queen of oriental tongues, the Sanscrit.

3. *The Hindoos are an interesting people.* They are kind and polite. It is true that they conceal much hypocrisy under a bland exterior; and that they can forget their politeness, and turn upon you with the face of a fiend, when they become enraged in defence of the religion and customs of their forefathers. Yet I only wonder that they do not become more enraged. I think they often show much forbearance. "The arrows are sharp in the heart of the King's enemies." The Christian missionary assails the Hindoos at every point. His words fall like fire upon their heads, and his thoughts shoot painfully through their bones. Yet they generally carry themselves toward the missionaries with much civility. The better class of them have a great deal of dignity. I have a man now in my eye, who possesses suavity of manners, dignity of bearing, strength of intellect, and keenness in reasoning. There are many such in India.

The Hindoos are naturally of an inquisitive cast of mind. If I may judge from myself, a missionary will often find that all his natural gifts, and all his acquirements, are none too large a stock in trade to meet the demands of this people in this respect. I must confess that since I have been here, the heathen have

taught me a vast deal. They have set all my wits agog, many a time. They are a loquacious people, very fond of discussion. There is no end either to their willingness or ability to talk, either upon anything or nothing. The Hindoo that refuses a discussion, almost belies the attributes of his race. Some think that discussions carried on with them are profitless. I cannot think so. If conducted with a right spirit, ability, and within just bounds, I think discussion a great means of awakening the Hindoo to right thoughts, of infusing just ideas, of rousing a spirit of inquiry, and of spreading abroad the truth as it is in Jesus.

Their popular mode of reasoning is analogical. This is natural. An oriental mind prefers simile to the close, logical process. I do not intend to imply that they are incapable of logical processes. They have, together with fertile imaginations, no small amount of metaphysical acumen. Hindoos make good mathematicians and metaphysicians. But analogy is the popular method of reasoning.

Young men preparing for the ministry, who think there would not be sufficient scope for the play of their intellects in India, and that, therefore, they must stay at home, lest they should be numbered at last among those who have buried their talent in a napkin, are, in my humble opinion, sadly deceived. I fear these views are prevalent among young men in America. The beginning of labors in India will suffice to dissipate such hallucinations. A minister at home lives in a Christian community, among whom a thousand things are so universally acknowledged as axiomatic truths, that he passes them unexamined. A missionary comes where every thing is disputed. He must often apply himself to demonstrate what have always been current with him for axioms. He will soon learn that his abilities do not, in any wise, transcend the demands made upon him. The people will not scruple to tell him, "Since you have set yourself up as a teacher, why do you not remove our doubts in regard to the teachings you proclaim?"

Some may say that "a missionary's duty is simply to deliver his message and avoid all discussion." If this be admitted, then the missionary's talents and attainments need to be but slender. But I feel great difficulty in admitting this. When I deliver the message, it is assailed. Acute intellects press upon me their objections. Every point in the

Christian system will, when known, be minutely questioned. Reasons will be demanded; and I cannot believe that my duty has ceased with the mere delivering of the message. I feel that, to the best of my ability, I must defend Christianity against the systems of India. Hindoos are now becoming acquainted with the Christian religion, and are rising to the work of attacking it on every side, and of extolling and defending their own religion. Can a missionary be quiet? When the infidels of Europe rose *en masse* against the gospel, did not Christian ministers defend the truth? Would they have been justified in remaining silent at such a time? Hindooism and Christianity are meeting in conflict. We need men of sanctified talent, men who can cope with minds as subtle as those of European infidels, and that too in a language not their own.

4. *The Hindoos are an accessible people.* It is true they will not, on account of caste, admit us into their houses, to any great extent. But the land is open to the preaching of the gospel. The missionary who knows their language well, who is affectionate in manner, and who will observe the points of native etiquette, need never lack for an audience in India. The broad earth is his church-floor, and heaven's spacious dome is his church-roof. Heathen, while continuing such, cannot be expected to frequent Christian churches in any large numbers. Missionaries must be evangelists. India sighs for preachers. The tidings of salvation must be proclaimed from town to town and street to street. The way-side tree, the native rest-house, the Hindoo's own verandah, the market-place, and the zayat, should be the missionary's preaching places. He can thus speak to multitudes. The land is wonderfully accessible. Strength like Samson's, zeal like Paul's, and eloquence like Apollos's, may here find room for exercise.

5. *India is a worthy field for the sons of the church.* Do they wish to labor in a land which, when converted, shall become the garden of the Lord? Do they wish to have a noble medium for communicating the truths of everlasting life? Do they wish to live in the midst of an interesting people, and preach the gospel to thousands on thousands of them who have never heard Christ's precious name, and know nothing of Christ's glorious salvation? Then let them come to India. A great battle is to be fought, and great trophies are to be won. Ye young men,

who desire to achieve triumphs for Immanuel, turn your eyes to this battle-field! Would you direct the gospel artillery to the very mouth, and discharge its fire into the very vitals of the great dragon? Would you plant the banner of salvation on fortresses where, from olden time, have waved the gloomy standards of death and of hell? Then come to India. There is no place on earth that I would choose as a post in comparison with this country. Let the hardest of the church's sons bind on their armor; let her most enterprising sons gird up their loins; let her swiftest sons shoe their feet with the preparation of the gospel of peace; and let them come in a phalanx, strong in the might of their great Captain, to give battle to the powers of earth and hell, now drawing up in frowning array against the truth. It is not I that call you. He whose vesture is dipped in blood; who hath on his vesture and on his thigh a name written, King of kings and Lord of lords, mounts his white horse, and calls you to follow to engage in India's invasion, and India's subjugation. India, her languages, her people, and the work of Christ in the midst of her, are themes of great interest.

### *Painful Impressions.*

But there is another view to be taken of this numerous and interesting people.

1. *The heathen are a very great multitude.* I live in a city of perhaps seven hundred thousand inhabitants. Lift up your eyes and survey in imagination India's cities, towns, villages and hamlets. See the immense crowds. The Sivite, the Vaishnavite, the Jain, and the Mohammedan, flash along in swift succession before you. The units that compose the population that flows by you in so large a volume, seem in number like unto the multitudinous drops that form a vast and ever-rolling stream. Attend one of their festivals. It appears to you like a sea of heads, like an ocean whose crests you can never count. Hear the hum. It is like the noise of many waters. You instinctively inquire, "Where do these multitudes get food to eat?" If the getting of that bread for which they all eagerly strive, be to you a problem, how think you they will get that "living bread," for which none of them hunger, and none of them strive? Remember that these masses are heathen, without God's word and heaven's light; and then ask yourself how much

can be done, by here and there a missionary scattered among this great throng? The thought is overwhelming. Does it not seem that each missionary is like an infant struggling with a tempest!

2. *The Hindoo mind is full of error.* The Hindoos have fine intellects; but, alas, they are full of error! The doctrines of fate and transmigration, which destroy all hope and fear, have buried their souls in sepulchres of apathy as to their future state. Satan has had it all his own way here for ages. Evil influences have come down from generation to generation, increasing in breadth and depth and strength. The poison of ages circulates through the spiritual system of the Hindoo. His mind is the transcript of Hindoo institutions. Gospel sunlight never streamed upon him with enlightening ray. When he was a laughing babe, his mother held him up and taught him to clasp his tiny hands to the idol. Now he is a full grown idolater. He overflows with pride and self-sufficiency. Christianity appears as folly to him. His own religion is far better and nobler in his sight. He scorns the truth of the ever wise and ever living God. He more than scorns it. Language cannot convey the utter contempt which he feels for the gospel; and what his tongue fails to express, you read in his countenance, and think in your soul, "Alas, how strong are the chains with which Satan has bound these poor souls!" Professing themselves to be wise, they have become fools. But let us rejoice also while we mourn. Truth lives, and shall conquer. While we contemplate the mournful errors of the Hindoo, we will not fail to recognize the glory of that truth which, when energized by God's Spirit, is able to expel error, purify from iniquity, and transform the abode of devils into a temple of the Holy Ghost.

3. *The Hindoos are sunk very low in vice.* No man can properly understand this, till his eyes see, and his ears hear things that drive the conviction like iron into his soul. Two of the worst forms of vice, and the most frequent also, are lying and lasciviousness. There is no truth in the land. This is not figurative, but a verity. Lies flow from their mouths like water from a fountain. Few men are faithful to their marriage vows. Abominations, to which even distinct allusion cannot be made, are prevalent among them from childhood to hoary age. This moral degradation is most fearful.

4. *Infidelity is springing out of the*

*ashes of superstition.* When mind that has long been bound with the shackles of superstition, breaks away from those shackles, its tendency is to swing to the opposite extreme. From believing every thing, it often leaps, with a desperate bound, to believing nothing. Many minds are in this state in India. Their own religion has become to them a lie. They continue in it through fear of reproach, whilst they are really infidels. They have faith in no form of religion. If any system is adopted by them, it will probably be some form of transcendentalism suited to please the fancy and lull the conscience. Is not this a painful thought. When minds are in a transition state, how necessary that there should be many and able ministers of the New Testament, to arrest them in their flight to some vain refuge, and guide them to the true refuge, even Jesus Christ. There is to be a battle in this land, not only with idolatry, but also with infidelity in many forms.

5. *India groans under the oppressions of caste.* If I were asked to tell, in one breath, what I thought the mightiest present obstacle to the onward course of the gospel in India, I should unhesitatingly say, "Caste." It is a monster that defies description. Idolatry in no way compares with it, as to its grasp on the people. Caste has its hold on every sinew of the Hindoo. Its bitterness is diffused through every drop of his blood. Its threads are woven into the very texture of his soul. Caste gives form and life and strength to the Hindoo religion. Hindooism would soon be shivered to atoms if it were not for caste. This is Satan's master-piece. The more I look at it, the more I am struck with the cunning of the great Deceiver, in so skillfully forging, and so firmly riveting upon this people, the fetters of caste. No one can conceive of its universal power and its malignancy until he comes in contact with it. It stands directly in the face of that gospel which demands brotherly love and unity. The gospel is unity. Caste is diversity. No two things can be more diametrically antagonistic. This is a most appalling obstacle. It stands in the way of the gospel, like a mountain with immeasurable base and sky-reaching summit. But God, the mighty God, liveth; and his presence can make such a mountain as this to melt and flow down.

#### *Ground of Encouragement.*

But the Christian need not be dismayed, as he

looks at these mighty obstacles to the triumph of the gospel. Mr. Scudder sees a brighter day approaching.

Have I drawn a dark picture? Yes; but it does not approximate to the reality. Gigantic forms of error stalk like spectres through the midnight that wraps this land in dismal darkness. Hindrances to the advancement of the truth are great. The enemies are mighty and subtle. Haughty speech, violent blasphemy, and demoniac laughter, rise up from every fortress of idolatry, and mingle in one great shout of defiance. But shall we be dismayed? By God's blessing, never. The kingdom of the Lord cometh. In many places light has broken in upon these masses of darkness. I seem to hear, above the roar of Satan's hosts in this land, a sound like the rustling of wings. I look up, and, behold! an angel cleaves the upper air in swift flight. In his hand is the everlasting gospel, and he ceaseth not to cry mightily, saying, "Worship him that made heaven and earth, and the sea and the fountains of waters." And I hear another angel saying, "India is fallen, is fallen, that great land." And as his voice reverberates along the arches of the sky, another and another angel catches the prophetic sound, and lends his voice to swell the glad annunciation, which, as it reaches to the bounds of Jehovah's vast domain, calls forth the universal response, "Blessing and honor and glory and power be unto Him that sitteth upon the throne and unto the Lamb for ever and ever." Why should we be dismayed? Why not rejoice? He whose eyes are as a flame of fire, and whose feet are like unto fine brass, will march triumphantly over the length and breadth of India. Every obstacle shall perish beneath his footsteps. We will wait laboring, and, while we labor, will strive to raise a note that shall mingle with the song of anticipated triumph, which trembles on the lips of the heavenly host.

### Madura.

#### JOURNAL OF DOCT. SCUDDER.

##### *Evils of Caste.*

DOCT. SCUDDER is still in temporary connection with the Madura mission, waiting the arrival of a physician to take his place. The following extract will illustrate the absurdity and manifold evils of the system of caste.

November 5, 1847. A few days ago,

while Mr. Muzzy was riding through the streets of this city, he requested a low caste man in his employ to go to the assistance of a high caste woman, who had providentially been knocked down and lay in the street. He refused, saying that he could do nothing for her, as she was of the brahmin caste.

Here we have another instance of the direful effects of this system. The low caste person, just alluded to, is a pariah. The touch of this caste is considered to be pollution. If a high caste person goes into their houses, he loses his caste. If he drinks the water they have drawn, or drinks it from vessels which they have handled, he loses his caste. In some districts the poor pariahs are so much despised, that they are obliged to make a long circuit when they see brahmins in the way, that their breath may not infect them, or even their shadow fall upon them. In other places their approach is considered sufficient to pollute a whole neighborhood. For a brahmin to touch one, even with the end of a long pole, would be defiling. Such being the state of things, if a brahmin should see a pariah in the act of being drowned, he could not afford him assistance. He must let him die. Should a brahmin be in similar circumstances, the pariah must let him die.

To our great sorrow, we have lately been called to witness the sad effects of this system of caste in our mission. To give but a single instance. Not long since Mr. Muzzy gave employment to one or two catechists from Tanjore. As it is the duty of these catechists to make a report of their labors, they stated that they had been to some low caste villages to proclaim the word of God, when they had not been near them. They chose rather to tell a lie, than to defile themselves by visiting them.

To give an instance of the effects of caste, out of our circle. Not long since one of the missionaries of the Gospel Propagation Society thought it proper to employ a pariah catechist to labor among the native Christians of his charge in Madras. This was an innovation, and it was complained of as such. "How can a pariah catechist come into our houses to pray?" some said. Others refused even to attend church, because he was permitted to read the Scriptures and sometimes a sermon. As the missionary would not yield to their wishes, more than four hundred and fifty persons of high caste left him, and formed a new congregation. About twenty only re-



mained with him. Of course, whenever we see such relics of heathenism, we feel it to be our duty to root them out.

### *Treatment of the Cholera.*

Doct. Scudder's practice in cases of cholera may be interesting, at least to the medical profession in this country.

17. On Monday, one of our school boys died with cholera. Another was brought to me yesterday, very ill with the same disease. I detained him for several hours. His disease was checked before he was taken away. I gave him ten grains of calomel with forty drops of laudanum. A part of the dose was rejected; when I gave him twenty additional drops of laudanum. In the evening I went to his house, and found him so comfortable that I had strong hopes of his recovery, and I felt the delightful pleasure of having done something for his relief. I have visited him several times to-day, and entertain the hope that he will soon be well.

I would remark that the only medicine in which I place confidence in cholera, is calomel, with laudanum or finely pulverized opium. Of course I am speaking of the disease in its commencement. The doses which we give to an adult, are fifteen grains of calomel with one hundred and twenty-five drops of laudanum, or fifteen grains of calomel with five grains of very finely pulverized opium. These doses may appear to be large to those who have never witnessed the cholera; but nothing short of them should be given. We never give calomel in small doses at such times, fearing that they may not produce the effect desired, and fearing even that the disease may be increased.

### *Days of the Week in India.*

The facts stated below, with others of the same character, have an important bearing upon the origin of the Sabbath. The coincidence disclosed in respect to the days of the week is certainly remarkable.

23. It is worthy of remark that time in India has been, from the remotest ages, reckoned by weeks; and that the beginning and end of their weeks correspond with ours. But it is a still more curious fact, that in the Tamil language the different days are named after the same heavenly bodies, and in the same order, as in the western world. This the following table will show.

ENGLISH NAMES.	TAMIL NAMES.	DERIVATION.
Sunday.	Naittukherlamy.	Naira, the Sun.
Monday.	Tinkurikherlamy.	Tinkuri, the Moon.
Tuesday, (from Tuesco, the Saxon Mars.)	Sevvaikherlamy.	Sevval, Mars.
Wednesday, (Woden, the Sax. Mercury)	Puthenkerlamy.	Puthen, Mer- cury.
Thursday, (Thor or Ju- piter.)	Veyaralakkerlamy	Veyaarlan, Jupiter.
Friday, (Freya or Venus.)	Verlikkerlamy.	Verle, Venus.
Saturday.	Sanikkerlamy.	Sane, Saturn.

Under date of January 31, Doct. Scudder has the following entry in his journal: "Yesterday my daughter Harriet made a public profession of her faith in the Lord Jesus." The numerous friends of this beloved brother in the United States will participate in his joy.

### *Health at Madura.*

The testimony of Doct. Scudder, in relation to the healthiness of the station at present occupied by him, must be regarded as valuable. It may be proper to add, in this connection, that some of the deaths mentioned in the following extract might probably have been prevented, had there been proper medical assistance always at hand.

February 9. I lately received a letter from a friend in America, from which the following is an extract. "I can assure you that every letter we receive from you, relieves me from a load of anxiety in regard to your health and comfort, which results, in a great measure, from the opinion I have of Madura. I can say that I entertain a dread of the place. There has been so much mortality among the missionaries who have been stationed there, in days which have gone by, so much sickness in their families, that I sometimes am led to think the climate, like that of some parts of Africa, is unfavorable, if not fatal, in its effects on Americans."

As this impression respecting Madura is probably not confined to a single individual, I wish to correct it. I consider Madura to be a healthy station. There have been, it is true, a number of deaths. Three persons were taken off by the cholera within a few days; but the cholera rages everywhere in India. It took off Mr. and Mrs. Perry, within two or three days, in Jaffna; and two of our mission children there died from its effects on the same day. There have been but two deaths in that large company of missionaries, ten in number, which came out eleven years ago. Doct. Steele died

from consumption. He probably lived much longer here than he could have lived in America. Mrs. Muzzy died a few days after her confinement. There are now ten brethren belonging to this mission, and not one of them has any ailment worth mentioning. They are all strong to labor, and are constantly at work for their divine Master.

After what I have now said, I hope that none of our young men will be deterred from coming to this place on account of their supposing it an unhealthy situation. Were I to say that it is quite as healthy here as it is in Jaffna, and even more so, I do not know that I should err. Madura has one advantage over Madras and Ceylon. In this district are the Pulney Hills, which are very high and healthy. The cold is sufficiently great to produce ice. Mr. Taylor, who was lately there, sent us quite a quantity of ice, which we exhibited to the members of our English school, to their great amazement and gratification. To these Hills we can have access from Madura city in twenty-four hours. A residence there has been tried and found to be very beneficial.

Doct. Scudder states some interesting facts, showing the progress which the government of India has made in the application of just and Christian principles to the administration of its affairs. The Marquis of Hastings did much to meliorate the condition of Hindostan; Lord William Bentinck introduced some very important changes; and Lord Hardinge deserves the thanks of every friend of this vast but deluded people. A further notice of this interesting topic must be deferred.

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LETTER FROM MR. FORD, APRIL 5, 1848.

### *A preaching Tour.*

At the date of this letter, Mr. Ford had been one year in India. During most of the time he has lived in Madura city; but he is now stationed at Perioocoolum as an associate of Mr. Cherry. This place is about fifty miles from Madura, and seems to offer decided encouragement to the missionary laborer.

Most of the letter is devoted to a description of a tour recently performed in company with Messrs. Cherry and Taylor. As introductory to the account which he has prepared, he says: "The demands of our field seem at present to call for much itinerant preaching. The gospel must be carried to the houses of the people, in order that they may receive it. Where I have

been, I have found many ready to listen, some apparently from good motives." The tour which is mentioned below, was made in the field which is committed to Messrs. Cherry and Ford.

I was more encouraged by what I saw while absent on this journey, than I had been at any time before. We found many persons eager to listen to what was told them concerning the great salvation.

At Cumbum, a village about thirty miles distant from Perioocoolum, we were pleased to find eighty-seven adults, who had nominally renounced heathenism, and who were learning the truths of Christianity. Many of them assembled to greet us on our arrival. A meeting was held in the evening, after which they lingered for some time, as if unwilling to leave us. Early the next morning they collected around the bungalow, which they themselves had erected for a place of worship, and which afforded us a resting place for the night. There we joyfully told them some of the first principles of the gospel, and endeavored to impress upon their minds the necessity of being united together in opposing idolatry, their common enemy. They listened with marked attention. After the service, several remained to ask questions and seek advice on various subjects. One man brought in his little son in his arms, and wished us to baptize him. But we could not comply with his request, because he was not a member of the church.

While we were there, the head man of a caste in the village, accompanied by eighteen men of the same class, brought presents of plantains and sugar, and appeared desirous of knowing what we should communicate to them. When they were seated, we asked them many questions in regard to their religion and their prospects beyond this world. They appeared extremely ignorant. When we spoke of some attribute of Jehovah, one of them said, "That is our god," naming an idol which he worshiped. We told them of their relations to the "only living and true God," and of Christ as a Savior. They seemed to think that we brought 'certain strange things to their ears.' Every eye was fixed on us while we spoke; and when some truth shone upon their minds, for the first time, they repeated it, one to another, with the simplicity of children. We desired them to renounce their false gods, to give up their heathen rites and ceremonies, to attend to the preaching of the gospel on the Sabbath, and learn

the way to heaven. Some of them were afraid to pledge themselves; but the chief man and five others agreed to comply with our request, and become learners of the true way. Two of them, to prove their sincerity, took from their arms some silver charms, which superstition had taught them to venerate, and promised to wear them no more.

At this village, including the six families just mentioned, are nearly a hundred adults, together with their children, who stately present themselves to receive religious teaching. Five men and some children from a neighboring village, having heard of our arrival, came to greet us and receive our advice. They consider themselves as belonging to us.

#### *Coillarverum.*

At another village (Coillarverum) we found thirty-two families, the members of which have separated themselves from the heathen, and consider the missionaries as their guides. They attend public prayers, morning and evening, and meet for worship on the Sabbath. Early in the morning thirty or forty adults, and several children, met together for prayer and exhortation. While we spoke to them of the blessedness attending "the poor in spirit," their whole attention seemed absorbed in the subject. I never saw an audience in America more attentive to the words of a preacher than were these people. After the exercises had closed, they brought before us some cases of difficulty which existed in their families and community, in order that we should settle them, considering us on some points their judges, as well as their teachers.

#### *A Merchant.*

On the evening of the day in which we arrived at Coillarverum, we walked to a village that was near, for the purpose of calling on a wealthy merchant, whose son is a member of the mission church. The son was not at home, but the father, although formerly opposed to his son's renunciation of idolatry, seemed pleased to see us. His wife, contrary to Tamil custom, seated herself by our side. After some pleasant conversation, the old man asked us to read a portion of Scripture and pray. It was as gratifying to us, as it was unexpected, to be requested to perform this service. A small writing-desk was brought, and, unlocking it, he took out a New Testament. This, with a prayer-book and

some religious tracts, he carefully preserves. He stated to us that he has made it a practice to read daily a chapter of God's word, to observe the Sabbath himself and to require his servants to do so. After reading a portion of divine truth and making some remarks, Mr. Taylor invoked the blessing of God upon the family and upon this people, the old man kneeling on the ground beside us. Many persons assembled about the place to gratify their curiosity and listen to what might be said. We turned away, rejoicing that the good seed which had been scattered there in times past, perhaps by those who have gone to their eternal rest, had not been in vain.

Mr. Ford concludes his account of this excursion as follows:

As I said before, my soul was delighted with what I saw on this tour. I returned home, strengthened by the conviction that God will glorify himself among this people. These little village congregations need constant watchfulness, lest their members be drawn away by their adversaries. They are composed of persons who know a little about Christianity, and are willing to learn more. May the Spirit from on high give efficiency to the truth here, and gather into the kingdom of Christ multitudes to the praise of God!

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### **Ahmednuggur.**

#### **REPORT OF THE AHMEDNUGGUR STATION.**

##### *Schools.*

THE brethren at this station, in making their annual report, first speak of the schools under their care. At the commencement of 1847, there were nine common schools for boys, subject to their control, four in Ahmednuggur, exclusive of the school for Christian boys, and five in villages distant from two to twenty miles. One of the village schools has been given up; and another at Bingar has been transferred to that station. A new school has been opened at Jamgaum, fourteen miles west of Ahmednuggur; and another in the city, previously in operation, has been taken under the care of the mission.

The number of pupils enrolled in these schools, at the close of 1847, was 482; and 301 were present at the last examination, of whom 44 were brahmins, 25 Mohammedans, 71 cultivators, while 161 belonged to the other castes. "I have received repeated applications for schools," says

Mr. Wilder, "and could increase the number if desirable."

The Christian boys' school had thirty-two pupils at the end of last year. The diligence of the teacher and the progress of the boys are represented as gratifying. A class of eight is prepared for the seminary.

At the commencement of 1847 there were four schools for girls; another has since been opened; while two have been suspended. The latter change appears to have been mainly owing to the excitement occasioned by the baptism of certain members of the seminary. "To many of the girls," the mission say, "Miss Farrar has been successful in imparting a very good knowledge of Christian truth."

### *Seminary.*

Mr. Burgess has had charge of this institution since his return to Ahmednuggur, Mr. Wilder having rendered such aid as circumstances required. "The progress of the boys in study," says Mr. Burgess, "has in general been commendable. Their attention to religious concerns and scriptural truth outwardly has, for the most part, been quite satisfactory, and at times some of them have manifested a degree of solicitude respecting their eternal interests. A majority appear to be convinced of the truth of Christianity."

The number of pupils at the beginning of the present year was thirty-eight. The school has not been so small at any previous time for eight or ten years. The baptism of Daood, whose case is familiar to the readers of the Herald, was the occasion of several lads withdrawing from the school, who have not returned. Other causes of reduction are to be sought in the requirement of higher qualifications for admission, and in the establishment of a Government English school in Ahmednuggur.

The course of study is designed to give a good practical education, in the common branches of knowledge, in the vernacular language. English is only introduced as a study, not as a medium of communicating instruction, except in the case of the more advanced classes. The latter cannot obtain suitable text-books in their native tongue. In regard to a large class of subjects, indeed, resort must necessarily be had to some other language. Mr. Burgess asks, "Will not authors and booksellers in America, who are friendly to the cause in which we are engaged, esteem it a privilege to send to our seminary library copies of such theological and biblical works, as are adapted to the wants of our students?"

### *Girls' Boarding School.*

This school has had, for more than a year past, forty to forty-five pupils, most of them being

Christian girls, or girls connected with Christian families. It is under the particular care of Narayan, a brahmin convert, who is assisted by one of the largest girls. Mrs. Ballantine, during a portion of each day, also gives instruction. The English ladies at Ahmednuggur have contributed about seventy-five dollars towards the support of the school.

### *Other educational Plans.*

Besides the efforts in the cause of education, mentioned above, it is proper to add that considerable has been done the past year, as well as in previous years, to instruct the adult women of our congregation (Christians or members of Christian families) in reading and in the truths of the word of God. Each of the ladies of the mission has performed more or less of this kind of work, in behalf of the native women immediately around her; and Mrs. Ballantine and Miss Farrar have both devoted much time and strength to these efforts. The Bible is read and explained to these females; they are taught the Lord's Prayer and Ten Commandments, and the mission catechism; and after finishing the latter they commit to memory verses in the Bible. Many have learned to read the Bible intelligently. As one result of these efforts, it may be said that most of the wives of our Christian converts, living around us in Ahmednuggur, are desirous of being received into the church; and some of those who have not yet been admitted, give good evidence that they love and desire to obey the truth.

### *Preaching.*

The preaching exercises at Ahmednuggur have been continued as heretofore.

The congregation on the Sabbath has numbered from two hundred to two hundred and fifty. The great majority of these are connected with us, or members of our schools. And yet there is often quite a number of strangers present. The families connected with us have numerous friends living in the villages around, who, when they come to Ahmednuggur and remain over the Sabbath, usually attend the chapel. Scarcely a Sabbath passes in which there are not some such hearers present. We have at times a few strangers from the masses in the town immediately around us; but their number is very small. It is painful to think that so little impression is made by our preaching on the heathen in our immediate vicinity. It is plain



that generally the people have no desire to meet together to hear the word of God.

One of the brethren has made some efforts to give religious instruction in the streets of Ahmednuggur, "but not with any flattering success."

### *Tours.*

All the brethren have engaged more or less in making tours. The report contains brief notices of these excursions; but it will be sufficient to give a single extract. In January, 1848, Mr. Ballantine, accompanied by Mr. Hazen from Seeror, visited the villages north of Ahmednuggur, having been absent nineteen days. While following the Paira toward its source, they came to the first village in the field about Wudaley, the out-station which has been so often mentioned.

There are two families of Christians at this place; and here we found a good deal of interest manifest on the subject of religion among the relatives of the converts. Thence we went to Karegaum and Khokur, both villages where Christians are living. At Khokur I baptized three children of native Christians. It was an interesting occasion, some of the cultivator caste being present, as well as persons connected with the Christian families. From Khokur we went to Wudaley, and remained there over the Sabbath. Hurripunt and Khundoba, our native assistants, were there. I administered the sacrament at that time to twenty-seven native communicants.

From Wudaley we traveled westward, visiting every village on our route to Kolhar, and in some instances having very large congregations. We found numerous opportunities for addressing the people; one day we had nine different congregations. At a village two miles from Wudaley, which none of us had ever visited before, and where no brahmins reside, we had the whole population at our tent for several hours, while we preached to them the truths of the word of God. Two or three of the mahars of that village seem to be in an interesting state of mind.

At Kolhar we attended the pilgrimage which usually takes place there in January. I have never seen such favorable indications at Kolhar before, and never enjoyed more favorable opportunities of making known the truth. Crowds came around us while we preached to them of Jesus. Hurripunt and Khundoba joined us there from Wudaley, and Hurripunt gave great assistance in preaching. The only religious song which was sung on

that occasion by native singers, was one declaring that Jesus Christ was the only Savior; that he died for men; that his hands and feet were pierced with nails, and his side with a spear; and that through his blood an atonement was made; and now he is the only Mediator through whom men can approach God and become holy. This singer is a brahmin, a koolkurnee (town-clerk) of a village twelve miles distant from Kolhar, who has received a great deal of instruction in Christian truth from Hurripunt, as well as from the missionaries here, and who, though far from being a man of good character, has yet obtained a knowledge of the way of salvation through Christ, which it is encouraging to see. At any rate, to behold a brahmin coming forward, and, in the presence of a very large assembly of Hindoos, declaring the great truths of the Christian system, while all the Hindoo singers were silent, was to me an interesting sight, especially when I compared it with former years. The number of persons who performed the ceremony of hook-swinging was much less than on former occasions.

### *Native Helpers.*

There are seven native assistants connected with this station. Ram Krishna is employed in the seminary. "His influence on the boys appears to be very good." It has also been his duty, for most of the year, to conduct the religious exercises in the chapel Wednesday afternoon. Hurripunt and Khundoba are laboring at Wudaley. They seem to be earnestly engaged in their work, "in the midst of a great deal of opposition and some danger." Three native assistants are stationed at Ahmednuggur, one of whom has spent much time in giving instruction to persons coming in from the surrounding villages, and visiting the mahars; and all three have been absent more or less on tours. The friends of this mission will be glad to learn that Hurripunt and Ram Krishna have received a formal licence to preach the gospel. "We feel," say the mission, "that they are very well prepared for this work."

### *Native Church.*

During the year 1847, twelve persons were admitted to the church in Ahmednuggur, besides one who was restored, he having been excommunicated in 1845. Of these twelve persons seven were men; and five were women, being wives of native Christians. One young man received into the church was of the cul-

tivator caste; one was a Mussulman who, however, soon after apostatized; the remainder were originally of the mahar caste. There were two excommunications during the year, that of the Mussulman convert just referred to, and that of a woman guilty of continued gross wickedness. One member of the church, an old man, deceased during the year. He seemed to die happy in the prospect of going home to heaven. Our number of church members, which at the beginning of the year was eighty-five, at the end of it was ninety-five. No cases of suspension occurred during the year; but two members previously suspended still remain so.

### Syria.

#### ORGANIZATION OF A NATIVE CHURCH.

A LETTER from this mission, dated March 20, 1843, describes the measures which have been taken for the organization of a native church. At the last annual meeting of the mission held at Beirut, commencing February 9, "a petition from the native Protestants at Beirut to the American missionaries" was presented and read. As this is a very interesting document, it will be published without abridgement. It is as follows:

#### Petition.

On the 10th of July, 1847, some of us whose names are hereunto subscribed, assembled by particular invitation in a regular meeting, to consider our present condition as a Christian community and an evangelical sect; at which meeting, and others which followed it, Mr. Butrus Bistany was appointed Chairman, and Mr. Elias Fuwaz, Scribe. After conversation at three different sessions, it was found that the most important matter for us to direct our special attention to, was what relates to our organization as Christians into an evangelical church. Inasmuch as it appeared that all about which we had conversed, depended upon this, and perhaps would result from it without further care, it was, therefore, agreed to appoint a special committee to draw up such laws and regulations, conformable to the gospel, as might be needful; and Mr. Bistany was appointed said committee. Then it was resolved to lay these rules before you, accompanied by a petition to be organized into a church according to them. Whereupon the meeting adjourned to the 9th of August.

On the day appointed we assembled

again in the village of 'Abeih; and after hearing the rules and petition which had been prepared, we adopted them unanimously, except one rule. This rule it was agreed to refer to you separately for your consideration and decision; and it was agreed to present the same to you on Thursday, the 19th of August, referring all to your discreet judgment and Christian zeal. And thus we adjourned.

And now we can never forget the great benefits which have been conferred on us through you, in being turned by your instrumentality to the saving doctrines of the gospel and the rejection of the carnal doctrines of the churches in which we were born; doctrines with which one cannot worship God in spirit and in truth. And we thank God, who has called us by his Son to the faith of the gospel, without which no one can be saved. Nor can we describe the joy we have in the hope, that God is about to open the way for our countrymen to receive the knowledge of his Son and adhere to his gospel, rejecting all the human doctrines and traditions which are opposed to the Bible. We have forsaken our churches, prepared to undergo disgrace and persecution and loss, a part of which has actually fallen upon some of us, and the whole upon others; while we rejoiced that we were counted worthy to suffer shame for the name of Christ. And with our hopes founded upon the sure promises of God, we preach the gospel to high and low, if perchance we may bring the people around us to repentance and true faith in the Lord Jesus Christ. Yet we confess that heretofore we have not given ourselves so entirely, as was our duty, to the work of spreading the knowledge of salvation among our countrymen; and we are conscious that if Christian zeal and brotherly love be not quickened in us anew, the rebuke of the great Head of the church will fall upon us; and we are not without fear lest, by reason of the want of the proper union among us, we shall be a stone of stumbling and an obstacle in the way of others. We were, indeed, of different sects, Greeks, Greek Catholics, Latins, Maronites and Armenians; but we have abandoned all the animosities and jealousies existing between these sects, wishing them no more to be mentioned among us, inasmuch as we have become members of one body in Christ. For in him nothing of the kind exists; he having abolished the whole, and required that all believers in him should be one in faith and love.

This union, when it is publicly manifested, must occasion great and beneficial results, as was the case in the apostolical churches; and now is in the evangelical churches of the present day. But such an union cannot be publicly manifested by us, so long as we are not organized into an independent evangelical church. Moreover it cannot be doubted that such an organization is more favorable than our present state to the growth of Christian zeal and brotherly love among us, as well as to the spread of the gospel in our country; and that it is agreeable to the proceedings of the Apostles, and to the primitive Christians after them, who were in the habit of founding churches in the places where they journeyed; while it may be also a means of lightening some of the burdens which we cause you. If we remain in our present unorganized state, we shall be weak in ourselves and appear so to those around us; and if persecution against the gospel should arise, it will fall upon each one of us as an individual, and thus have an effect which would not result from it, if it fell upon us together as one body. And, moreover, those who wish to join us will have their courage weakened, and perhaps return back, when they find themselves unconnected with any one like us.

Wherefore, since the foundation of an evangelical church in Syria is an object which we hope to see accomplished, and at the beginning the assistance of such persons as yourselves is indispensable, that everything may be done with propriety and order, we have deemed it important that the matter should be commenced as soon as possible. Present circumstances seem to us favorable for a beginning, and to require it. Our number, though small in comparison with other churches, is, by the grace of God and your assistance, sufficient for the foundation of a church whose Head and Master has said: "Where two or three are gathered together in my name, there am I, in the midst of them;" and especially as we hope that, by the blessing of God upon the labors of those who preach the gospel in this country, there will be a growth and increase. While yet we are not without apprehension that, by reason of sickness or other causes, some or all of you may be obliged to return to your country or remove to other parts, and we be left by ourselves, or with so few of you as will not be sufficient to afford the necessary assistance, and thus our organization into a church be diffi-

cult, if not utterly impossible; the consequences of which are sufficiently apparent.

Already some of your number have forsaken this country and returned home, on account of the weakness of their hope that the gospel would thrive here, causing thereby discouragement in the American churches, to the extent perhaps of thinking that this country is almost worthy to be abandoned. For we have seen that, for a long time, no new missionary has put his feet upon the shores of Syria. Perhaps there is no more effectual means toward strengthening the hopes of those churches, and quickening and arousing their zeal in contributing assistance and sending missionaries, and especially offering up their prayers for us to the great Head of the church, than that they should see us organized together into an evangelical church; that being the fruit which they expect from the means which they have caused to be used.

Nor can those churches receive any more gratifying intelligence than that their missionaries have founded churches in the places whither they have gone; inasmuch as that is the highest object for which they part with their money, their children and friends, and send them into different parts of the world. And no doubt, should the American churches hear of the foundation of an evangelical church in Syria, it would be to them an occasion of great joy, and lead them to offer special prayers to God for its preservation and prosperity; a blessing which we shall not perhaps enjoy while we remain as we are.

To explain, however, all the reasons which have moved us in our present proceeding, and the thoughts which have passed through our minds, and the feelings which have affected our hearts in our meetings together, would be impossible; and we must stop, feeling that what we have not expressed, is perhaps more important than what we have. But you are so near us, and so well acquainted with our circumstances, you need no further explanation. We come, therefore, to the object of our petition.

Inasmuch as we hope that we belong to the followers of Christ, who have a right to the privileges of the gospel, and confide in your Christian zeal and love, which have moved you to forsake your homes and friends and your peaceful country, and come into these distant and dark lands simply for the spiritual benefit of ourselves and our countrymen; and

inasmuch as we trust that we and you are in the Spirit mutually members one of another, and of one family, and have one Head, the Lord Jesus Christ, we entreat you, with all due submission and with earnestness, as ministers of the Word and messengers of Christ, to organize us into an independent evangelical church, to be called the Evangelical Church of Beirût. And if you find it to be agreeable to the gospel of the Son of God, and demanded by our relation to you, and there be no obstacle in the way at the present time, we entreat that you will hasten to comply with our request as soon as possible. And if any obstacle should now stand in the way, we beg of your Christian zeal the favor that you will use the means to remove it; for you know that we ourselves cannot accomplish the object now proposed, for many and evident reasons.

It may be proper to mention that the object we now propose is nothing new with some of us; but we have before felt our need thereof, and have asked it of some of you, but in another way and with little earnestness. And also what has urged us now to ask it expressly, with earnestness and perseverance and zeal, is not any design to separate ourselves from you, or to get beyond the reach of your supervision; nor that we have found in you any deficiency of any kind in instruction, exhortation, counsel, or whatever else our relation to you has demanded. But rather it is, as we believe, the Lord Jesus Christ, the Head of the Church himself, who has called you from the ends of the earth to us for this purpose. Nor have we any doubt that this act is agreeable to your own desire and the wishes of the churches of Christ in your country.

Our request is that our church should be organized now, according to the rules drawn out in this paper, inasmuch as they are conformed to the order of the apostolical churches. And we beg of you the favor to read and examine them; and if you find they need any change, addition or omission, we beg you will inform us of the same. Thanks be to God who has given success to the gospel in other parts, as the Sandwich Islands and Constantinople, so that evangelical churches have been organized, and by means of them the gospel has had great success, Christian zeal and love have grown, and the blessing of God has copiously descended. And we, therefore, hoping for these blessings, come to you with this request, supplicating the bless-

ing of God upon us and yourselves, and praying that he will guide us and you in the way which will be most favorable to the glory of his holy name, and the growth and spread of the gospel in these lands; and that he will help us all to remove obstacles and complete the work in the shortest time. Finally, it is a point understood among us all, that if this request be complied with, it will be indispensable that some one of your number be specially appointed to assist our minister in counsel and labors; and this favor we ask you to grant us, as a matter of necessity at the beginning; referring all to your decision, and praying that you may live long, we are your children in the Lord.

After the reading of the foregoing paper, and of the documents accompanying it, the mission resolved that it was expedient to organize a native church as soon as the necessary arrangements could be made; and that a committee be appointed to propose such changes in the Constitution and Discipline, submitted by the native brethren, as should render them conformable to the principles of the Constitution and Discipline of the Evangelical Armenian Church at Constantinople, and that these changes be recommended to the native brethren for their adoption, in order that their organization might not materially differ from that already recognized in other parts of the empire. The Constitution and Discipline finally adopted were as follows:

#### *Constitution.*

The sacred Scriptures teach us that there is one Catholic Church, consisting of all those who have a correct faith in the Lord Jesus Christ and confess that he is the Savior of the world. Every community professing this faith and making this confession, whatever be the number of its members, is counted a Christian church, and is a member of the Catholic Church. Of this Church, visible and invisible, there is but one Head, namely, the Lord Jesus Christ.

I. Each of the evangelical churches of Syria shall have an elder, called also bishop and pastor, possessing the commendable qualities mentioned in 1 Timothy iii. 2—9, and Titus i. 6—9; and one or more deacons possessed of the praiseworthy qualities mentioned in 1 Timothy iii. 8—12. These shall be chosen by the voters in the church, who shall be its male members; and shall be ordained by prayer and the laying on of hands.

II. Inasmuch as there are not now in



Syria members enough to constitute more than one evangelical church, all the members scattered in different places shall be united with the Evangelical Church in Beirût, and be obedient to its order and government. And the elder of the Evangelical Church of Beirût shall serve them, inasmuch as they are members of one church. But if there be found in any place members enough to constitute a particular church, permission shall be given to the people of said place to separate from the church of Beirût, and organize themselves into a particular church in their place, according to these rules; and their church shall sustain to the church of Beirût the relation of sister.

III. From the necessity of the case, at the beginning the first of the elders of the evangelical churches in Syria shall be ordained by the American elders, residing in Syria as missionaries, and that by prayer and the laying on of hands in the presence of the church. The same is the case with the deacons. The second elder shall be ordained by the first elder and the American elders above mentioned. But when the churches shall have two elders, they shall appoint their ministers, as was the custom in the apostolical churches.

IV. The elder shall be the chairman in all the meetings of the church; and if he is absent, one of the deacons shall take his place. In all the acts of the church a majority of the votes shall decide. The proceedings of all church meetings shall be recorded in a book to be kept for reference in case of need.

V. Inasmuch as the assembling of the members of the church on all occasions, for the consideration of what relates to its constitution or the discipline of offenders, is unnecessary and inconvenient, there shall be appointed a committee or session for that purpose. The members of the session shall be the elder and deacons, and a like number of delegates chosen by the voters for two years, but in such a manner that the election of at least one half of them shall occur every year. This Committee shall keep a book in which its proceedings shall be recorded.

VI. If any disagreement shall arise in the church in reference to any matter pertaining to its constitution or discipline, and the church, after due consideration, cannot settle it by itself, the case of necessity shall be referred to a regular council of the American elders above mentioned; and their decision shall be

final. But when the evangelical churches in Syria become three or more in number, the cases of disagreement in the particular churches shall be referred to a regular council of the elders and delegates of the other sister churches, each church choosing one delegate, and the decision of such council shall be final.

VII. The elder shall devote himself to the preaching of the gospel, to prayer, the administration of the holy sacraments, the visitation of the sick, the diligent teaching of the doctrines of the Christian religion, and efforts for the salvation of the souls of his flock, and for their spiritual prosperity, by means of visiting them and giving them counsel suited to the condition of each. He shall also keep a book in which shall be recorded the names of those in his flock who are born, and are baptized, and are admitted to the Lord's Supper, and are married, and die; with the mention of such circumstances of place and time as may be necessary for the sake of reference when needed. And his flock shall reverence and pray for him, and furnish him his support in order that nothing may divert him from the fulfilment of the duties of his office.

VIII. The deacons shall attend to the poor of the church, and distribute among them such charities as may be contributed to their relief; and shall assist the elder in spiritual matters by every proper means.

IX. Baptism shall be administered only to such as are believed to have true faith in the Lord Jesus Christ, and to their children, though but one of the parents be a believer.

X. Those who seek for admission to the church shall be carefully examined, by the Committee above mentioned, in reference to their knowledge of the doctrines of the gospel and their piety. And if they find on (sufficient) examination and inspection of their life, satisfactory evidence of their conversion toward God, and of their faith in the Lord Jesus Christ, or their regeneration, the elder shall announce their names in a regular meeting of the members of the church, before the time of communion by at least two weeks; so that if any of the voters in the church know of any objection to prevent any of them from admission, he may notify the elder thereof, before the time of communion by at least five days, so that there may be opportunity to consider the same. This rule shall be applied to all who seek to come to the communion, without other exception than

that the examination may be dispensed with, if those who seek the communion belong to another evangelical church, and bring with them a certificate from the elder of the same, testifying that they are members of that church, or are known to be so by any other means.

XI. Those who have been propounded for admission into the church shall, at the end of the two weeks, if no objection to their admission has been offered, confess to the following rule of faith. Then the vote of the church upon their admission shall be taken; and if they are admitted they shall take upon themselves the covenant which follows.

This rule of faith, and the covenant also, are substantially the same as those adopted by the Evangelical Armenian Church at Constantinople.

### *Discipline.*

Discipline is the administration of government according to principles prescribed for that purpose by the Lord Jesus Christ to his church, and that for the removal of offences, the preservation of purity in the church, its edification, and the benefit of the offender.

I. All ecclesiastical discipline is spiritual, and no offence shall be deemed deserving of discipline, but what the sacred Scriptures expressly declare to be such.

II. Personal and private offences shall not be brought before the church at once, but shall be treated according to the rule prescribed to us by the Savior in the gospel of Matthew xviii. 15—17.

III. Public and scandalous offences, and especially such as are opposed to the Ten Commandments, shall be dealt with immediately.

IV. Offenders shall be admonished, temporarily suspended, or excommunicated from the church, as the offence and the feelings in reference to it demand, until they give sufficient evidence of repentance; inasmuch as the object of discipline, in a special manner, is the welfare of the offender. The Church of Christ has no right to inflict temporal punishment, nor to curse any one.

V. The examination of offenders shall take place in a special session of the Committee above mentioned; and if it be found, after careful examination, that the offender is deserving of public discipline, or that the accusing party still demands the infliction of such discipline, the case shall be brought before the voters of the church, and their vote shall be

decisive. The same rule applies also to the deacons.

VI. If an elder be accused of an offence, the church over which he presides, or of which he is a member, shall ask him with delicacy and respect to justify himself. If he refuses, or produces proofs insufficient to satisfy the church, the case shall be referred immediately to a regular council of the American elders above mentioned for the present, or of the elders and delegates of the evangelical churches of Syria, hereafter, as has already been intimated in the Constitution of the church, and the decision of said council shall be final.

VII. If an elder shall be deposed from his office, he shall be (subject) submissive to the government of the church of which he is a member, in all respects like the rest of the members.

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### *Aintab.*

#### LETTER FROM DOCT. SMITH, MAY 31, 1848.

It is the object of Doct. Smith in the present letter to give a brief account of his sojourn at Aintab, commencing in December, 1847, and extending to March 3, 1848. The fact that a church was formed by him at that interesting point, consisting of eight members, has already been announced.

#### *Early History of the New Movement.*

Before entering upon the principal topic of the present communication, Doct. Smith mentions a few incidents, hitherto unknown to the friends of missions in this country, connected with the origin of the late reformation at Aintab.

In the fall of 1844, on the breaking up of the Mountain Nestorian mission, its surviving members passed through the region in which Aintab is situated, on their way to the sea coast. At Birijik, on the Euphrates, we found much interest in our Armeno-Turkish books; and we were invited and urged by a priest who was passing through the place on his way to Aintab, to accompany him there, promising to secure the sale of our publications for us. We were unable to do so; but we gave him a copy of the New Testament, and told him we would leave an assortment of our books at Aleppo, in a situation accessible to any in the region who might like to buy them. At Aleppo we had an interview with one of the most prominent Armenian

priests ; and he expressed so much desire for the spread of evangelical literature, as to promise to undertake the sale of two or three hundred volumes, of which he gave me a list.

A month later, upon arriving in Beirût, we found there Bedros Vartabed, who had then just arrived from Constantinople, whence he had been driven by the Patriarch ; but who, on his way, had thrown aside his ecclesiastical robes, and was now beardless and clad in the costume of a merchant. I employed him as a teacher in Armenian, for the purpose of making his acquaintance ; and as soon as his confidence was secured, the suggestion to become a colporteur was made to him, and met his approbation ; and he soon after set out for Aleppo and Aintab, carrying with him four boxes of books, largely composed of the Armeno-Turkish translation of the Scriptures.

Soon after arriving at the former place, he formed a friendship with a merchant from the latter, and offered him some of our books to sell on commission. Upon his declining, for fear of awakening opposition, Bedros applied to the Bishop of Aintab, then in Aleppo, for his sanction of the sale of our publications, and the Bishop gave it ; his motive being a wish to secure the confidence of Pedros, and then, through him, an introduction to the English Consul. Assured by his ecclesiastical head that no harm should come to him from the sale of the books, the merchant took a supply of them home, and they were rapidly sold, without the least opposition from any quarter.

Early in 1845, Bedros reported the sale of about seventy dollars' worth of books, and an urgent demand of the people of Aintab for religious instruction ; but want of faith in the work, lack of confidence in his judgment, or inability to cultivate the field from its distance, led to its neglect by our mission for the time. Encouraged, however, at first by the grant of a few books from us, and afterwards by a small salary from the Syria mission, the Vartabed held on upon Aleppo and Aintab, and made, during 1845 and 1846, two considerable visits to the latter place. In the first he was a guest of the Bishop for several weeks, and had uninterrupted intercourse with all the people of the place. The second visit was invited by the few who had then become enlightened, and who wrote him that as he had furnished them the Scriptures in a known language, and thus undermined their confidence in their old way, he ought now to visit

them and unfold in full the gospel plan of salvation. On his arrival he found that prejudices had been awakened against him, in the minds of the ecclesiastics, by letters from Constantinople ; and he was allowed to remain there but a short time ; still his presence, with the opposition excited, seemed greatly to spread the knowledge of the truth.

Growing out of these two visits, and the continued sale of books by the merchant referred to, many of the people of Aintab became awake to the corruptions of the Armenian church ; and they now wanted something to bring them together and secure their union. Occasion for this was afforded by the arrival of Michael Vartabed, an intemperate man, but an eloquent preacher, besides being well informed concerning the peculiar errors of his sect. This man had no connection whatever with us ; but he was an independent reformer, indebted for his zeal to a bitter personal enmity which he entertained for the Patriarch of Constantinople. On three occasions this man preached discourses to large congregations in the Armenian church, exposing the uselessness of confession to the priest, the sin of worshipping saints and of making pictures of God, &c. ; and, having aroused much opposition, he was forbidden to preach again in that place. The Protestants now began to side with him, and he discoursed to large audiences at private houses, until he was driven into banishment through the influence of the local ecclesiastics ; upon which eighty-two heads of families, resident in the city, gave their seals to a document representing the state of things then existing, and begging that a missionary might be sent to break to them the bread of life.

Doct. Smith is not aware that this document ever reached the missionaries ; but in consequence of the facts which it stated, Mr. Van Lennep, and after him Mr. Johnston, were induced to go to Aintab. The journals and letters of these brethren will continue the history of this remarkable movement down to the recent visit of Doct. Smith.

#### *Progress in Knowledge—Females.*

In passing to a description of the congregation which met to hear him preach, on his arrival at Aintab, Doct. Smith mentions, as worthy of a particular notice, the fact that nearly all his hearers were male heads of families.

The greater part of the wives of these men were decidedly friendly, but were prevented from attending the meetings

by the feeling, common everywhere in Turkey, that their presence was inadmissible in audiences composed largely of men. My predecessor in the field, to meet this feeling, held meetings with them separately, three days in the week; but my medical engagements during the day seeming to be necessary to render my residence most secure and quiet, I labored, instead of following his example, to break in upon their past customs, and to open all our meetings equally to the two sexes. To secure the attendance of the women, was, however, a difficult work; and at last it was accomplished only in part, as the following statement will show. During December the average audience at twenty-one preaching services, exclusive of children, was twenty-one men and one woman; at twenty-seven similar meetings in January, it was twenty-one men and four women; and at twenty-one exercises in February, it was twenty-four men and five women.

Besides the barrier to their attending our meetings, presented by the feeling just alluded to, the great difference of the two sexes in evangelical knowledge may account in part for this disparity. For a year or two, and most emphatically during the period of Mr. Johnston's stay, the brethren have been growing rapidly in their acquaintance with the Scriptures. They have met almost every evening, at some one of their houses, for reading, prayer, and religious conversation; while the women, excluded from these meetings, have remained stationary; and many of them, while they sympathized with their husbands in their struggles and sufferings for religious liberty, little realized the importance of that for which they were contending.

When I arrived, not one of these females (and but one or two in the city) was able to read; and I soon found that the greatest barrier to their progress was the idea, that there was no way to teach reading but through the medium of the ancient Armenian. As Turkish alone is spoken in Aintab, the folly of such a course of instruction may well be illustrated by supposing a teacher in America to insist upon giving the first lessons in reading in the Latin language. In other places, our enlightened Armenian friends have early seen the folly of this system and abandoned it; but as the teacher employed here was blind, and only capable of traveling in the old beaten path, no inroad had yet been made upon the established way.

The teacher, however, readily yielded to my suggestions, and commenced committing to memory (another person reading to him) the reading books I selected from our Turkish publications; and the introduction of these into the school threw around it new interest, as the children now made rapid progress in the understanding of what they read. The number of girls in the school soon increased; and, in order to draw in some of greater age, it was deemed desirable to form a separate department for the female children; which was done, with twenty for a beginning, about the time of my leaving in March.

In the meantime four married women were prosecuting their studies with much zeal; and when I left, two of them had read each four and five chapters in the New Testament. By frequent perusals they were able to read these chapters with great fluency; and by doing so in all the circles where they were found, they were exciting in others a desire to imitate their example. Four others had commenced learning their letters; and with them were two men, one of them so old as to be unable to distinguish the letters, except by means of spectacles.

It is stated by Doct. Smith, that of the seventy-five persons composing the Protestant community at the time of his leaving them, almost all were spending their leisure moments in the acquisition of knowledge. This is certainly a very interesting and encouraging fact.

#### *Liberality—The new Birth.*

With the growth of these men in knowledge, their advance in religious principle became marked and decided. Though various are the objects which have called for the exercise of their benevolence, ever since they began to feel an interest in the progress of the truth, they had not previously formed any organization adapted to call out their united energies. They had always looked upon a church as desirable mainly because it opened to all the sacramental (and in their view saving) ordinances of Christ's appointment. They were not, therefore, prepared for the doctrine that it should be an association only of such as evinced in their conduct a living faith in the teachings of our Savior, and a practical obedience to his commands. To limit church membership to those who were prepared to devote their time, talents and industry to the service of Christ, was to them a strange innovation.



With a little aid and direction as to the manner, the zeal of some twenty, not worth on an average over a hundred dollars each, readily led them to the formation of two societies having in view charitable objects. To one, the design of which was to purchase our books and distribute them by an agent, laboring gratuitously, of their own selection, they pledged on an average about a dollar a year each; and to the other they promised about the same sum, its object being to create a fund for the relief of the poor among their number, and to meet any other secular demand upon the congregation. Many of these twenty had given out of great poverty. "Why should not the self-denial necessary to this," said one of them, "be considered sufficient proof of our attachment to Christ to secure for us admission to the celebration of his dying love?"

Of the "new birth" they had heard and read much, since the commencement of their religious inquiry; but most of them, like Nicodemus at the time of his coming to Jesus by night, had only reached the question, "How can these things be?" They could hardly comprehend that it was a thing sufficiently real and tangible to be made a condition of admission to the communion. On personal examination a few did, indeed, express clearly the sentiment, "Whereas I was blind, now I see." One only, however, gave such a narration of a change in his whole feelings and purposes at a particular time, as we meet in those in America who are subjects of a revival. This was the mason, Polat Oghlon Avedis, mentioned by Mr. Johnston in his journal.

#### *A Striking Conversion.*

The history of this young man is interesting, especially as showing the counterpart of what is often seen in this country.

Avedis had been for some time a declared friend of Protestantism, when Mr. Johnston's arrival in Aleppo was announced, and some of the brethren were invited to visit him there. Up to this time, his former habits of drinking, lying, and using profane language, had remained unchanged; indulgence in such things not being, so far as he then knew, a mark against true Christian character. He rejoiced greatly at being one of the company invited to Aleppo for instruction, since he felt, at setting out, an inward triumph in the prospect of becoming qualified to stop by arguments the

mouths of all who should hereafter engage with him in controversy. But the exposition of the first chapter of Romans, to use his own language, "opened before him the wickedness of his own heart, and he seemed to himself to be already in hell." In a few days, salvation by faith became all his delight; and a more humble student of the word of God, and a more devoted Christian, is rarely found in any evangelical community.

#### *Other Cases.*

Some of the facts stated below, give us good reason to believe that the Holy Spirit is really in the midst of this little community.

But though Avedis was the only one of the Protestants who, like Paul, could record the time when they were struck down, several others, by evincing Paul's spirit, seemed to warrant the belief that they were of "such as shall be saved." The opportunities afforded me for testing their characters, before forming a church, extended over a space of only two months; and for want of a satisfactory acquaintance with them, I felt constrained to set aside three or four promising individuals, of whom I could not but entertain a favorable opinion.

One of these was the blind teacher, of whom you have heard so often. Notwithstanding all that he has suffered for Christ, and the boldness and steadfastness he has shown, he said he felt constrained to acknowledge that he had no internal evidence of having become a new creature. This confession was to me the more interesting, as I have rarely found unconverted persons in the East who sincerely feel their need in this respect. Our impenitent hearers who have given up fully the idea of baptismal regeneration, are liable to interpret the intellectual light which they have obtained from the gospel, as an earnest of their having been taught by the Spirit. Conversion to Christ's service, marked by devotion in every department of life, they have never seen in others; and they easily mistake a sort of party attachment which they feel for Protestantism, for that willingness to labor and suffer in the cause of their Savior, which is the fruit of constraining love.

To enlighten the congregation as to the spiritual character of all who are in the real invisible Church of Christ, I preached several discourses upon the subject, before giving notice of my intention to form in Aintab a visible

church. Five nights of the week I spent at their houses in rotation, and thus had opportunities of free personal conversation with all; and at last, when all who desired to unite with the church, were invited to see me privately in reference thereto, I was gratified to receive calls from but two of the seventeen adult males whom I regarded as impenitent. This, with the remarks of some of them, leads me to hope that many, if not all of them, understand more or less of their present situation as out of Christ; and it is a cheering proof of a wonderful preparation in their hearts for the future sower of gospel seed. Those who at last formed the church, eight in number, seemed cordially to do so, with the apostolic feeling that they were thereafter not to live unto themselves, but unto him who loved them and bought them by his blood.

Though none of these were females, the case of two, who upon hearing 1 Tim. ii. 9, 10, gave up at once all their gold and silver ornaments, worth about forty dollars in each case, affords us hope that they will, by the manifestation of a spirit of obedience to all of Christ's commands, soon evince that they are clad with the robe of Christ's righteousness.

Doct. Smith's departure from Aintab was not hastened by any outbreak of violence; on the other hand, he was permitted to leave in his own time and way. A number of the native brethren accompanied him a considerable distance; and they "parted after solemn prayer for each other and the cause of Christ."

Bedros Vartabed, however, has since been driven away from the place. Mr. Schneider has gone to take charge, temporarily, of the work in that promising field; and it is hoped that he will not be disturbed in his labors.

#### Constantinople.

LETTER FROM MR. EVERETT, MAY 16, 1848.

#### *Trials of the Native Brethren.*

THE spirit of persecution has not yet ceased at Constantinople. Though the policy of the Government is tolerant and liberal, the adherents of the Patriarch have many ways in which they can harass the Protestants. The Lord still permits them to exercise their skill and power; but he intends hereby, doubtless, to hasten the coming of his kingdom.

There have been of late several very interesting cases of conversion in the city. In one quarter a man who can neither read or write, has given his decided testimony to the truth. His wife, when she found he was becoming a Protestant, remonstrated with him, and told him she would not live with him, if he did not cease following that way. He might become a Turk, and she would live with him; but if he remained a Protestant she would not. She succeeded in turning him out of his house, one-half of which he owned; and not satisfied with expelling him from his own home, she brought a false claim against him before the Judge; but, as she was about to commit perjury upon the sacred book, he said, "Stop, I cannot see you commit such a sin. I will pay the debt." Several very excellent young men, from another quarter of the city, have given very pleasing and decided testimony for the gospel, and have suffered all that opposers could inflict.

These cases, and others like them, have aroused the enemy to make some decided demonstration against the truth. A new effort is in progress to shut up the place of Protestant worship in the city. Last week an Armenian sued the owner of the house for seven hundred piastres, unjustly claimed; and on the day of the trial he came to the house, and said to the owner, "I do not know you; I have been compelled by the Armenians to make this charge against you. Come now, let us go before the Pasha and have the matter settled. I will confess the whole truth, and bear witness to the forgery." The man, (Baron Stepan, brother of the former Patriarch,) not seeing any snare, went; but he had no sooner entered the court-house than he was seized by a kavass, and fifty men, Mohammedans and Armenians, came forward with the most foul charges against him, accusing him of drunkenness and all bad crimes, saying that he was a nuisance to the neighborhood, and must be driven out.

But Baron Stepan has been too many times in the hands of his enemies to be easily caught in such a snare. He immediately appealed from that court to the highest tribunal in the city, before which he has been repeatedly tried for the same offence, coming off triumphantly. We know not how this case will finally turn. The array of false witnesses is formidable; but the opposers were greatly disappointed in the course matters took; they will doubtless rally and do what they can. The Lord is the Keeper of his

people. He may see fit to let the enemy prevail in this instance; but the gospel has so strong a hold in the city, that some place will unquestionably be found for its promulgation.

### *Sympathy with the Persecuted.*

The following extract will be read with grateful emotions by the friends of the Armenian mission in this country.

Nothing is more cheering to us and to the people of God here, than to witness the sympathy for the persecuted Armenian Christians, which has been manifested in every place where the knowledge of their sufferings, for the last two years, has gone. We have had repeated demonstrations of it, by letters breathing the very spirit of Christ, full of consolation, and accompanied by contributions for their temporal relief, from Denmark, Sweden, Norway, various parts of Germany, Switzerland, England, South Russia, and from India. The first church in Batticotta sent their first contribution for foreign objects to relieve their suffering brethren among the Armenians. They

also sent a letter, full of Christian comfort, to which the First Church in Constantinople has sent a reply.

A pastor of a small band of Christians in Norway thus writes to Mr. Schauffler: "The sad condition of our dear brethren among the Armenians has excited the interest and compassion of Christians, and some Christian friends in — send you, of their fraternal charity, a little gift of one hundred and sixty-five marks, in aid of the suffering brethren. Although this is but a small donation, it is given from the heart. May the Lord bless it. May Jesus Christ our Savior, who walked himself in the path of the cross, preserve those brethren who suffer for the love of his name. May he keep them in the path of truth; and may he turn the afflictions which they endure to the glory of his grace! His grace is strong in the weak." Mr. Schauffler has just received a letter also from the pastor of a little band of Christians in Georgia, Asia, enclosing thirty silver roubles for their "new brethren in Christ." The bond of Christian union is perfect; the body of Christ is one.

## **Miscellanies.**

### TESTIMONY TO THE SUCCESS OF THE CEYLON MISSION.

SIR J. EMERSON TENNENT, Colonial Secretary to the Government of Ceylon, and President of the Committee of Education, recently had occasion to visit the province of Jaffna; and while there he became acquainted with our brethren who are laboring in that field, and with the progress and character of their work. So favorable was the impression made upon his mind, that of his own accord he addressed the following letter to the Secretary having charge of the correspondence with this mission.

Since my arrival in Ceylon, nearly three years ago, my duties as Chief Secretary to the Government prevented my visiting this important district of the island before the present month; but on many occasions the labor of the American missionaries had been previously brought to my notice in the most gratifying terms; not only in my official capacity, as connected with the civil Government, and as President of the Commission of Education; but by the private reports of personal friends, whom business or inclination had led to visit the scene of their labors. Foremost amongst them I must place the generous testimony of the

Bishop of Colombo; who, on his return from his visitation of the province last year, (the first which his Lordship had made,) brought back the most agreeable impression of the extensive good which had already been achieved, and was still in progress, through the instrumentality of your people.

Having at length visited in person all your stations, however unusual a spontaneous communication of this kind may be, I cannot resist the impulse to convey to you my strong sense of the sustained exertions of your missionaries, and of their unexampled success in this Colony. Much as I had heard of their usefulness and its results, I was not prepared to witness such evidences of it as I have seen; not in their school-rooms only, or in the attainments and conduct of their pupils; but in the aspect of the whole community, amongst whom they have been toiling; and the obvious effect which their care and instructions have been producing on the industrial, social and moral character of the surrounding population.

In their more immediate sphere as Christian ministers, though surrounded by the clergy of other denominations similarly engaged, and hemmed in on all sides by the priesthood of heathenism, they have so regulated their efforts, so tempered their zeal by sound discretion, as to excite no rivalry,

to disarm the opposition of any, and to conciliate the admiration of all. I have found here no sectarian jealousies amongst professing Christians, and no active hostility on the part of idolaters. The number of professing converts recorded by your people may be small, as compared with those occasionally announced by other missionaries or ministers in Ceylon; but the field of their labors presents to me this remarkable feature, as compared with all others in this island, that whilst elsewhere and in the other provinces we have multitudes of nominal Christians in ostensible connection with our churches, there are but too sad grounds for believing that the vast majority are in reality still only heathens at heart; whilst at Jaffna, and more especially in the vicinity of your stations, even those of your pupils and hearers who still profess to be heathens, exhibit a far advance towards Christianity in their conduct and life. Practically their ancient superstition has been shaken to its foundation; and the whole fabric will shortly totter to the ground, and give place to the simpler structure of pure and practical Christianity.

In the statistical returns of your mission, this important result cannot assume a tangible form, or find a specific exposition; but I trust this my testimony to its existence, elicited by the heartfelt satisfaction with which I have been made certain of the fact, may tend in some degree to prevent discouragement on your part, who cannot be an eye witness to what I have observed, or any diminution of that generous zeal which has so eminently characterized your exertions heretofore.

So much for your mission, as an ostensible instrument for the immediate extension of Christianity; but in its other relation as a vehicle for the diffusion of Christian knowledge, through the medium of education and general enlightenment, I thank God, its results require neither explanation nor apology. They are broad, palpable and unsurpassed; matter, on our part, for gratitude to the Almighty, and deep acknowledgments to you as the instruments in his hand.

The whole appearance of this district bespeaks the efficacy of your system. Its domestic character is changing; and its social aspect presents a contrast to any other portion of Ceylon, as distinct and remarkable as it is delightful and encouraging. Civilization and secular knowledge are rapidly opening the eyes of the heathen community to a conviction of the superiority of the external characteristics of Christianity, and thereby creating a wish to know something of the inward principles which lead to an outward development so attractive.

Thus the school-room, operating simultaneously and in harmony with the pulpit and private counsel, is pioneering and preparing the way for the course of that spiritual enlightenment, which, I firmly believe, will ere long pour forth in a flood irresistible,

and pursue its wide and calm career comparatively unimpeded; for every grosser obstacle will have been gradually but effectually removed beforehand.

I hope that this spontaneous tribute of mine will be regarded by you only with reference to the impulse which suggests it, of admiration of your labors and, I may say, of astonishment at their success. As a private gentleman and a Christian, I could not witness, without emotion, the good which your faithful servants are so widely diffusing. And identified as I am by position with the Government of this rich and important portion of the Queen's dominions, I could not regard, without gratitude to your Board, the Christian liberality with which you are animating and directing a movement, the practical results of which have already manifested themselves in this province of Ceylon, in the moral elevation, the social enlightenment, the extended industry, and the spreading prosperity of our people.

#### NESTORIAN LETTERS.

THE readers of the Herald will remember that Priest Abraham was one of the earliest friends and fellow laborers of the missionaries among the Nestorians; and he was also one of the first, from that people, who gave evidence of piety. Mr. Perkins says, under date of March 18, "There is no one who is more humble, watchful and consistent, as a follower of Christ, or more faithful and indefatigable as a preacher of the gospel, than Priest Abraham. Of no one may it more truly be said that he is a good man, and full of faith and the Holy Ghost. He has done a great and blessed work in the reformation in progress in his native village, (Geog Tapu,) as the principal pastor of that large population, who are very strongly attached to him."

As Mr. and Mrs. Cochran were unable to proceed to Oroomiah last year, Priest Abraham was sent to Erzeroom, some months ago, to give them instruction in the Nestorian language. Since he has been there, he has written a number of letters to his friends, which seem to have been peculiarly well adapted to promote their spiritual good. Mr. Perkins has sent to this country a translation of two letters, the first dated January 17, and addressed to the members of the seminaries, the printers, &c.; the other was written to the mission. The friends of the Nestorian mission will doubtless be pleased to see these letters. The "beloved Bishop" is a young candidate for the episcopal office, who is a member of the seminary.

From Priest Abraham to the seminary of Mr. Stoddard at Seir. Peace and mercy be multiplied to you from God our Father and our Lord Jesus Christ.



O my brethren in Christ, Deacon Tamo, and Deacon Moses, and my beloved Bishop, and Yonan, and all the boys of the seminary, even all whose names I have not written, and Deacon Aslan, and Deacon Joseph, and Deacon Arsanas, my beloved; and Meersa, and Babilo, and all the friends who remember me.

Know ye, O ye true Christians, believing in Christ, saved by precious blood and free grace, and not by dead works, my love to you is great; and I long after you, and greatly desire to see you, yea, much, very much. I remember you always in my prayers. Oh that you would also remember me when you bow before the throne of grace of our God, and that you would seek mercy and grace to rest on me, that he would bless me in this strange land, with all heavenly blessings. O my brethren, we ought to love one another; for it is said, let love dwell among you, brethren. We are brethren in Christ, and let us love one another. How ought we to rejoice and praise God and cherish gratitude to him, to him who is rich in mercy, for the great love where-with he hath loved us when we were dead in our sins. He hath made us alive in Christ Jesus, and by his grace hath he saved us; for we are his workmanship, who are created in Christ Jesus unto good works. We were not worthy of this; but he, by his grace, hath accounted us worthy of a part in the inheritance of the saints in light. And he hath redeemed us from under the power of darkness, and hath brought us into the kingdom of his dear Son, and hath saved us by the washing of regeneration, and by the renewing of the Holy Ghost, which he hath poured out upon us richly, through Jesus Christ our Savior. As God said, out of darkness shall the light shine; we were darkness; the light hath shined into our hearts, that we might be enlightened with the knowledge of the glory of God in the face of Jesus Christ; for before we were darkness, but now are we light in our Lord. Then let us walk as children of the light. The fruits of light are in all goodness and righteousness and truth; for we are all children of the light and children of the day, and not children of the night, or children of darkness. Therefore it is said, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Let us then not sleep as do others, but let us watch and be sober.

Again, we are exalted to the top of a tower, in instruction and knowledge, through Jesus Christ, and by the agency of the Holy Ghost; and if we fall it will be a great fall. If a man fall from a low place, he may not be much injured; but if one fall from a high elevation, great harm will result to him. Then let us be careful that we do not fall.

As yet, there have not happened to us persecutions and scourgings and afflictions and torture, as to the churches which are in Constantinople and Trebizond and Erzeroom, and in other places, as I hear. In

these churches of Christians, there have been great persecutions from their own nation. They have seized some, and beaten them much, and cast them into prison. Great oppressions and violence have been committed against them, and they have not denied the faith. One of them in Trebizond was beaten until he was speechless; and afterwards they asked him, saying, "Do you believe in our customs and church?" And he returned answer, saying, "I am not afraid of those that kill the body; but I fear him who is able to destroy both soul and body in hell, and I cannot believe in our church, and worship images." Another one in Erzeroom was beaten very much. Many men rushed upon him and beat him on every side, some with the soles of their boots and with shoes that had nails in them, and some with sticks. Afterwards they carried him before the Pasha; but he took the gospel under his arm, and when the Pasha was sitting in judgment on him, he said, "I will not adhere to the traditions of the elders, but I will cleave to the church of the Apostles. This is their book. In this I have found the commandment. I will not deny this." Thus they have strong faith. They do not deny. Jesus Christ helps them, because they have committed their souls unto him. And they are not cast off; but God, in mercy and grace, hath wrought out for them freedom. He hath put it into the heart of the Sultan to appoint a Pasha for the Protestant Christians, that no man may oppress them; and he has issued an order that such of the Mussulmans also as turn, may do so; and has said that these (the Protestants) are better than all others; they do not lie, they do no evil. Now, therefore, they are free; no man can oppress them.

Peace and salutation, much, very much, to Miss Fisk's female seminary, to Deacon Sayad (one of the teachers), to Sanem, to Merissa, to Barnoosha, to Hawny, and to Gula, and to all those whose names I cannot write.

My dear sisters in Christ. I long to witness your love to Christ, and your worship before the throne of grace, and your supplications mingled with sobbings, and your groanings that cannot be uttered; and hear your delightful singing and your sweet hymns; and behold your ardent love to Miss Fisk, and also to one another.

I have hope that you are better now than when I saw you. Of course you ought to increase in all the grace of God, as a tree at whose roots there is water, and the cultivator takes pains in all his work. Will it not increase in good fruit, from year to year? You are like that tree. The [missionary] gentlemen and ladies take so much pains for you, that if you do not increase, you are fit only, like the tree, for fuel. And this goodness and grace, neither our fathers nor grandfathers have seen. How ought you then to be grateful to God and our Lord Jesus Christ, and thank him! Before, your hearts, and mine too, resem-

bled a dark closet, without door or windows; and it was filled with serpents and scorpions and mice, and all unclean things, and every kind of dirt and filth. Such were your hearts; but now they are enlightened by the grace of God, and through the preaching of the missionaries. How ought you, then, to be grateful to the gentlemen and ladies, and no kind of spot or filth be found in you; and be a good example for your fathers and mothers, and for your brothers and sisters, and for all your neighbors, who may see your good works, and glorify your Father in heaven.

Peace and salutation to the printers, to Priest Yohannan, to Deacon George, to Baboo, to Shimon, to Guergis, to Badel, and to Hoda.

Yours also is a very great work. If you do not fear God and love our Lord Jesus Christ, and do not love one another, for all the words that you set up [in printing] you must render account at the fearful judgment. It is a fearful thing to fall into the hands of the living God. Let, then, brotherly love dwell among you. You are planting a vineyard and taking pains on it. If you do not eat of its fruit, what gain is there to you? Your mouth will not be made sweet, nor your stomach be filled.

My brother, Priest Yohannan, I beg you to go to Mar Yohannan, and salute him in my behalf, and kiss his hand for me, and inquire after his health; for I am not worthy to write him. And salute my beloved Deacon Joseph for me, and my beloved Esli, and kiss Sara and Lazarus for me.

O ye priests and deacons and scholars and girls, [of the female seminary,] my brethren and sisters in Christ, and my dear friends. I beseech you, remember me in your prayers; also every one who wishes, write me a letter. He who loves me, will make it evident, if he writes me.

My dear friends, Deacon Arsanas, and Moses, and Yonan, and the Bishop, take good care of Khonan Yeeshoo, [the Priest's little son, who is a member of the seminary,] your servant and my beloved, leading him in the way of Christianity, that he may not become vicious; also direct him to write and send me a letter.

The grace of our Lord Jesus Christ be with you all. Amen.

The other letter, addressed to the mission, is dated January 19, 1848. As one sentence in this epistle may make an erroneous impression as to the health of Mrs. Cochran, it may be proper to say, that the latest accounts represent her as being decidedly better.

From Priest Abraham to the gentlemen, Mr. Perkins, Mr. Stocking, Mr. Doctor (Wright) and Mr. Stoddard, and all the ladies, and your children. Peace and salutation.

I, your humble servant, have you in remembrance, long after you, and earnestly

desire to see you, my dear friends in the Lord, and my brethren in that baptism of the Holy Ghost which is the mother that beareth all true Christians. My love to you is great in my heart; and I do not forget the good you have done, and are doing, to my perishing people. Truly, great is the mercy, and great is the grace from God, and much through you. I greatly marvel, and heartily do I bless God, and much do I thank you. Glory to God, who hath looked upon our people, who were destroyed like a vineyard whose tower is fallen down, and whose wine-press is prostrated, and its wall is razed and destroyed, and it is trodden under foot of men, and all its trees are cut down and destroyed, and its vines are crushed and broken, and thorns and briars have sprung up, and it remains without a gardener and laborers, and is become a total desolation.

Again, God in his great love has not permitted this vineyard to perish. He has sent you, and made you laborers, that you should repair this vineyard; and, whereas it had become overrun with thorns and weeds and rank roots, that you should pull it down, and those things which were spoiled and grown old you should take out and cast away, and build up its tower and rear its wine-press and its walls, and plant in it vines and trees and beautiful plants, and cause it to become, as at the first, a vineyard of the Lord.

These twelve or thirteen years, you have labored with great pains, pruning it and digging it up, and watering it well, and planting in it beautiful plants. Only these three or four years has it come to a result. Some trees bear good fruit. But if the fruit of others is bitter and bad, we still have hope that they may yet become good, and their fruit be sweet, and this vineyard of the Lord become wholly repaired, if the servants of God persevere. Although during these years you have labored hard, and become much toil-worn, and taken great pains, and all the vineyard is not yet repaired, all have not repented, and God, the owner of the vineyard, is angry with the trees that are such; still, the gardener, the Lord Jesus Christ, makes intercession, "Spare them this year also; and if they bear not fruit, then next year cut them down." Prayer then is necessary. Let us pray much; and let our supplications ascend before the throne of grace. Perhaps God will accept it and bless this vineyard.

My dear friends, you are the laborers, we are the vineyard; you are the candlestick, and our people are the dark house; and you are the salt, and our nation are the lump without savor.

We too pray and supplicate that God may bless your labors and your preaching. May he also bless your seminaries. May the fear of the Lord and his love be in them, that preachers may rise up from them and go forth, and become lights—they also—and publish salvation through our Lord Jesus Christ, through free grace, and not by

dead works. Would that it might be so through all the earth!

If you inquire about my health, thanks to God, it is very good. But I desire that your health too, and that of your children, may be good, for you are a greater benefit [than I am] to our nation.

Again, if you would know about my work and employment; two hours in the forenoon we read in the gospel of Matthew. We are now in the fifteenth chapter. Mr. Cochran reads very well and he translates. He is very learned and is wise and humble. Mrs. Cochran is very feeble. She can only spell, and she knows a few sentences for conversation. A short time ago, she was taken ill, and kept her bed two or three days. Now her health is somewhat better; but she is very poor and weak. On this account she cannot read.

Again, occasionally, two hours more, after dinner, I converse with Mr. Cochran in our language, the Syriac and in English. Mr. Cochran speaks a little in our language.

I hope that by the time we come on, if God prosper us, he will have learned well and will converse. Occasionally, in the evening, he teaches me about half an hour in grammar. Also in the morning we go out and walk together for our health and converse.

Peace and salutation, very much, to Miss Fisk and Miss Rice. When I was there I did not see Miss Rice, excepting the day that I left the city. I have not conversed with her and become acquainted. I much rejoice on account of her coming, because it is very good for the girls, and she teaches them well to sing. Mr. Cochran too has a melodeon. He plays on it very well. It is a great help in producing beautiful music; and its sounds are very sweet with sacred songs.

How I should rejoice, if you would send me a letter in your kindness, every one of you, O ye beloved of my heart! The peace of God, and the grace of our Lord Jesus Christ, be with you all. Amen.

## Proceedings of other Societies.

### Foreign.

#### ENGLISH BAPTIST MISSIONARY SOCIETY.

THIS society held its fifty-fifth anniversary at Exeter Hall, London, April 27; John Henderson, Esq. being in the chair. After an address by the Chairman, the Secretary, Rev. J. Angus, submitted the annual report.

The entire income of the society for the last year was £22,526; of which £17,520 were received for the ordinary purposes of the missions. The legacies amounted to £2,560. The debt of the society at the commencement of the year was £3,766; at the close of the year it was £5,286.

The number of stations and sub-stations reported was 173; of missionaries, 67; of native teachers, 163; of day schools, 148; of church members, including those in Jamaica, 35,434, of whom 500 were added during the last year.

Addresses were delivered by Rev. J. J. Davies, of Bootle, Rev. J. Clarke, Missionary to Africa, Rev. J. Aldis, Dr. Morison, a deputation from the London Missionary Society, Rev. J. Pottenger, of Islington, Rev. William Arthur, of Paris, Rev. J. Webb, of Ipswich, and Joseph Tritton, Esq.

#### FRENCH EVANGELICAL MISSIONARY SOCIETY.

THIS society held its twenty-fourth annual meeting at Paris, May 11. The opening prayer was made by Rev. Mr. Scholl, who had arrived from Lausanne that very morning, "the liberty

of exercising his ministry" having been taken from him.

After an address by the President, Rev. Mr. Grandpierre presented the report of the Committee. He began by submitting this inquiry: "How does it happen that a society which has been so much blessed hitherto in its labors, finds itself suddenly arrested in its progress?" Is it, he asked, because missionaries are wanting? Five young men are ready, or nearly ready, to engage in this work. Is it because the friends of the society feel less sympathy with it? No. On the other hand, there has never been, at any time, more interest taken in its operations. Is it because this sympathy, though real, has not shown itself by acts? No. For notwithstanding the difficulties by which the society has found itself environed, its receipts have not fallen short of those of the previous year. Is it because the mission in South Africa has been less prosperous than usual? It was never more prosperous. This is proved by its four new stations, projected or commenced, and by the cheering reports which come from the old stations. For example, four persons were baptized at Bethesda last Easter; two at Wagonmaker's Valley in June, 1847; twelve at Mekuating, at an earlier day; thirty-three at Morija, and fifty-three at Thaba-Bossiou, last Christmas.

The report then proceeded to say, that the embarrassments of the society were owing to two causes. 1. The greater number of societies soliciting the aid of the benevolent. 2. The financial condition of the country.

To meet the exigency the Committee had disbanded, for a season, the school for the training of young men for the missionary work. It had also written to the South Africa mission, to postpone the commencement of new stations, to defer the building of churches, school-houses, &c., and also to suspend all expensive journeys on account of the society. And it had further resolved not to send forth any new missionaries in the existing state of the finances. On the present scale of expenditure, the society will need seventy-five thousand francs for the support of the South Africa mission, and about seven thousand more for home expenses.

The Treasurer stated that the receipts of the society, during the last year, amounted to only 99,552 fr.; while the expenses were 135,340. But the balance on hand at the beginning of the year was 20,578 fr., leaving a balance against the treasury at the present time of 15,210 fr. But it was expected that a demand would be made, May 27, to the amount of 12,500 fr.

Addresses were subsequently delivered by a large number of gentlemen in attendance, expressing their interest in the society, and submitting their views of the course which should be taken.

Rev. Mr. Borrel, of Nîmes, said that they ought not to be surprised that the society was embarrassed, inasmuch as every body suffered more or less in the crisis through which they were passing. The suppression of the school for training missionaries, he said, had caused profound sorrow at Nîmes. He had seen tears in the eyes of more than one friend of the society, when he announced the decision of the Committee. As a proof of the attachment of his people to the society, he stated that a monthly concert, held at the time when a bloody collision occurred in the streets of the city, was more fully attended than usual, to the astonishment of himself and his colleagues. "No, Sirs," exclaimed the speaker; "the missionary society will not die. It cannot die. And I have been so afflicted on hearing the President agitate the question, that I have hardly been able to hear the report."

Rev. Mr. Delmas, of Rochelle, said that each one in the assembly should resolve to give or send to the society immediately a contribution at least equal to that of the last year. "The work," he added, "must continue and prosper. We must make sacrifices. The spirit of sacrifice is what we want. Let us ask God to give this to us, and our empty treasury will be full again."

Rev. Mr. Pozzy, of Bergerac, spoke as follows: "It is impossible to expose this beautiful work to danger. This would be a sin, a crime before God, and a shame before men. The society has its urgent wants and we must provide for them at once. We have been told that there is no

lack of laborers, or Christian sympathy, or the blessing of God. What is wanting then? Money! It is melancholy that a work essentially religious should be brought down to a question of money."

Rev. Mr. Vaurigaud, of Nantes, remarked as follows: "Hitherto I have thought that I had done something for missions. I acknowledge today that I have been deceived. Is it possible to find the sum necessary to make good the deficit, and put forward the enterprise? This is the question. We must have twelve or thirteen thousand francs by May 27. It is not impossible to raise this sum. For myself, I will become responsible for the payment of three hundred francs by my church. Recent events show that I can depend upon this. On a late occasion, there being a pressing demand, I thought the benevolence of my people was exhausted; and I doubted whether I would take up a collection. I said, 'It will probably be in vain.' But I determined to make the experiment, and instead of one hundred francs which I had previously received, I obtained two hundred and fifty. I will not distrust my church again. The Lord will provide. I see in this assembly some young Tahitians. They are a proof palpable of the success of the missionary enterprise. Courage, then; and forward. We can do more, and we ought to do more, than we have yet done for the spread of the gospel among the heathen."

Rev. Mr. Appia, of Frankfort, said, "Notwithstanding the anxiety expressed by the Treasurer, I consider the cause of missions as already gained. In Germany there is a profound sympathy felt for this particular society. Its missionaries are loved. On the first Sabbath of every month, we read their letters, which are those of faithful ministers in Christ. We see that they suffer in our stead, for they are doing the work which we ought to do ourselves. We ought, therefore, to pray God to give them his consolation and joy. I lay upon your table, in behalf of the French and Vaudois refugees in Germany, who have commissioned me to salute and thank you, one thousand francs. This sum is a feeble token of their gratitude for the spiritual benefit which they have derived from reading the publications of the Paris missionary society." The speaker observed in conclusion, "The most attentive listener whom we have here, is our Lord Jesus Christ, who now prays and intercedes for us, and blesses us, saying, 'My peace be with you.'"

Rev. Frederick Monod, of Paris, addressed the meeting as follows: "I cannot say that I am not distressed; but I can say that I am not dismayed. And I see many around me who are not more dismayed than I am. What have the Committee done? They have made every retrenchment that they could have made. They have suppressed the missionary school; and



nothing remains but the South Africa mission. And now that the work is reduced to this point, does it seem too heavy a load? How much is demanded? Eighty thousand francs a year! Five centimes (one cent) for each French Protestant! And this frightens us, and we cannot do so much. Besides, shall we leave the work stationary? But do you know what will happen? It will go to ruin. Our missionaries are not immortal. Hitherto, thank God! we have lost none; but we must expect that, sooner or later, their ranks will be thinned. Infirmary, old age, death, may lay one or another aside; and shall we rejoice then that we have one or two or three less to support? In this way we shall soon have no mission. No. We must cherish this work; we must soon come to the point of opening the missionary school, in order to have recruits for the ranks of the missionaries. Else the work will die; and woe to us and our churches when that time comes! Let us have less to do with figures, and more with the cross of Christ."

Rev. Mr. Vermeil, of Paris, said, "We are debtors to the missionaries. It is an engagement of honor and faith. As for myself, I consider myself as pledged. We can break the pledge without question; but we must answer for it before God. Let us assess ourselves, or suffer ourselves to be assessed, for our proportionate share in the extinction of this debt. Let us take locality after locality. Let us see what each can or ought to give, looking at the annual sum remitted by each church or association. According to this rule, such a church should give three hundred francs, and such an one two hundred." Mr. Vermeil added, "Once the husband of a Christian woman who, while she lived, had a heart full of love for the missionary enterprise, I shall, on returning to my home, open her casket. I shall find there some precious souvenirs, some jewels, which I cannot put to a better use than to consecrate them to the work of the Lord. Christian women, who hear me! You have doubtless in your homes more than one article which you can easily give to this work."

Rev. Adolphus Monod, of Paris, remarked: "The question relates to a deficit of fifteen thousand francs, and a further sum of twelve thousand francs to be forthcoming by May 27. Let us apply ourselves at once to the work. Let us make special appeals, and take special collections. Let the rich and the poor be prompt to give. As for myself, I have neither gold nor silver; but what I have, I place at the disposal of the Committee. I am about to take five or six weeks of repose. If the Committee think I can spend this period profitably in the employment of the Society, I pray them to accept my poor services. I will go and preach; and I will endeavor, with God's help, to wake up a zeal for missions wherever I can."

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The President thanked Mr. Monod for his fraternal offer. He also announced that a servant in the assembly had just said that he would pay fifty francs to have the missionary school opened again.

Rev. Mr. Vallette, of Paris, addressed the meeting as follows: "We ought not to forget that we have in the midst of us a father who has lost his children. Our beloved Director, since the suppression of the missionary school, has been obliged to submit to a separation from his pupils, on whom, for so many years, he was happy to bestow his care. I am sure that we all feel our obligation to show him our sympathy in these afflicting circumstances."

Mr. Grandpierre replied, "I thank our brother and friend, from the bottom of my heart, for the words which he has uttered. I also thank all in this assembly in whose hearts his language has found an echo."

Mr. A. Monod rose again, and said, "Just now I had no money; but here is some. I lay fifty francs on your table, with a gold chain." Many came forward and deposited their offerings. Rev. Mr. Bost, of La Force, subscribed three hundred francs for his church, which he represented as being poor.

The collection at the door of the chapel was 389 fr.; the sums laid upon the table amounted to 1,087 fr., and the subscriptions amounted to 3,050 fr. Soon after the meeting, 618 fr. additional were contributed, without including the sale of jewelry.

### Domestic.

#### AMERICAN BAPTIST MISSIONARY UNION.

THE Board of Managers of the American Baptist Missionary Union, met in Troy, New York, May 16. The Union itself met in the same place, May 18, His Excellency, George N. Briggs, Governor of Massachusetts, being in the chair.

From the report of the Executive Committee, it appeared that the donations during the last year were \$30,444, while the legacies amounted to \$5,449. The receipts from other sources were as follows: Profit of Magazine, \$331; grant of United States Government, \$4,000; of the American and Foreign Bible Society, \$5,750; of the American Tract Society, \$1,400; interest on fund for officers, \$1,200. The expenditures during the year were \$94,184, showing an excess of receipts amounting to \$4,391.

The number of missions reported was 16; of stations, 52; of out-stations, 87; of missionaries and assistants, 105, 45 being ordained; of native preachers and assistants, 158; of churches, 123; of church members, 10,020, 689 having been

baptized last year; of schools, 44, in which were 1,472 pupils. In France and Germany there were 21 stations, 34 out-stations, 4 missionaries,

25 native assistants, 45 churches, and 2,200 communicants. The Karen church members are reported at 5,323.

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

**NESTORIANS.**—By the most recent communications from the province of Oroomiah, it appears that the Patriarch has of late given some indications of hostility to the mission. Two of the Bishops at least are supposed to participate in this feeling. On the occasion of a late visit to Tabreez, Mar Shimon presented a petition to the Russian Consul, containing sundry complaints against our brethren; but it was not treated with any favor by that functionary. No special solicitude is felt by the mission on account of this demonstration of unfriendly feeling, however much it may be regretted by them. God has been gracious to them hitherto; and he has very much weakened the power of the Patriarch, in various ways, within the last few months. They trust, therefore, that they shall be allowed to continue their labors, as heretofore.

**ERZERROOM.**—In a letter dated May 13, Mr. I. G. Bliss says that there has been a manifest advance in the missionary work at Erzerroom within the last six months. Although there has been no special visitation of the Holy Spirit, the brethren believe that his blessed influences have not been entirely withheld. "We have seen the few," Mr. Bliss writes, "who previously gave evidence of piety, gaining spiritual strength and knowledge and symmetry of character. I have watched these developments with peculiar interest. These brethren are, indeed, few in number; but we trust they are nevertheless rich in faith; and this is a wall of strength which their enemies cannot break down. Opposers are ever on the alert, seeking in many ways to win back the real friends of Christ to their old paths. The latter are also called to stem a tide of worldliness, falsehood, deception, crafty temptation, &c., such as few in the United States know any thing about. Reproach and defamation are heaped upon them, and their worldly interests are greatly injured, if not ruined. Notwithstanding all this, they have as yet stood firm, and even formidable to their enemies. Their formation into a church on New Testament principles, we trust, will make them still more formidable." Mr. Bliss adds, "I cannot but regard a consistent Christian life here as a most wonderful and glorious display of divine grace.

And it is impossible for one to become a subject of the renewing influences of the Spirit in this place without exerting a powerful influence on those around him. It is this moral influence which is shaking the whole empire of Satan in these lands. The little leaven is, indeed, leavening the whole lump. Hence the market places, coffee shops, khans, bear witness to a movement of which the careless observer is not aware."

**MADRAS.**—A letter from Mr. Winslow, dated May 10, has the following paragraph:

We are doing more in preaching to stated congregations on week days than we were, and occupying our time less in desultory street-preaching, which is good in its place, but often inconvenient in Madras, because the police interfere when any number collect around a person in the street, and disperse them, sometimes insulting the catechist or missionary. Though the police authorities often allow the natives to fill the streets with their processions, when idols are carried, or even an idol car is drawn, through large thoroughfares, and the multitudes and lights and noisy music are such that no conveyance can pass without great inconvenience; yet if a missionary sit in the porch of a house, on a public street, or stand in his own school-room, and speak to the people who assemble in the street to hear him, he will be liable to a rebuke from these same authorities. Still they call themselves Christians, and are as much bound to repress tumultuous assemblies in one case as in the other. In one or two instances a catechist has actually been fined for allowing a few to collect around him in a street, while he was addressing them, or distributing tracts. We feel it, therefore, of the more importance to have stated places of our own, into which (and not around which) the people may resort to hear preaching, and to occupy these steadily. Mr. H. M. Scudder has two such, one of which, at Washerman's-pettah, prepared at considerable expense and rented at five rupees a month, is particularly convenient. He has lately begun to preach at evening by lamplight. Many have assembled. There has been opposition; and the enemy attempted, by throwing stones, &c., to put down the meetings; but the authorities have been so far friendly as to order the persons to keep the peace, and there is general quietness at present. I have also two places in which I preach in the afternoon of two days in the week, as they are not prepared for lighting. These are well attended. Our Sabbath congregations are also large.

**MADURA.**—In consequence of the heavy debt of the Board, the brethren of the Madura mission have been obliged to dismiss a large number of

the pupils in their free schools. Mr. Muzzy in speaking of the schools connected with his station, under date of April 18, writes as follows: "Four or five hundred scholars, who have been learning to read the Scriptures, who were assembled every Thursday to hear them explained, who committed to memory scriptural catechisms, and who heard the gospel on the Sabbath and other days, are now deprived of all these privileges, and are under heathen influences entirely." The English school is represented as prosperous, the daily attendance being nearly sixty.

Mr. Herrick, writing from Tirumungalum, April 25, describes a tendency to the renunciation of heathenism, in that part of the field which lies on the borders of the Tinnevely district, which is somewhat encouraging. Twenty-five or thirty families in one neighborhood call themselves Christians, many of them belonging to the same caste as the great body of the Tinnevely Christians. Traveling merchants from the latter are continually among them.

Mr. and Mrs. Little arrived at Madras in good health, April 16, after a pleasant passage of one hundred and thirty-three days.

**CETLON.**—Mr. Spaulding, in a letter dated in April last, says that the present number of pupils in the Oodooville boarding school is one hundred and four, twenty of them having been recently admitted. There are four candidates for the privileges of the church, one being a member of the boarding school, and another having left it about a year ago. In addition to the sums given to the poor of the church and to the Evangelical Society, the native assistants at Oodooville have agreed to support two boys in the Batticotta seminary, and have already paid the requisite amount for 1848. Three of them have given one month's wages to educational objects.

From a letter of Mr. Hastings, dated May 2, the following extract is taken:

It devolves upon me to give some account of the last seminary term, as Mr. Hoisington was absent. The term commenced October 21. The students were generally punctual in their attendance at the appointed time. The teachers were prompt in the performance of their duties, for the most part, and manifested a readiness to relieve me as much as possible.

The state of religious feeling, during the greater part of the term, was on the whole quite encouraging. Among the church members there appeared to be an unusual interest awakened, and especially in view of the obstacles, in and out of the church, to the progress of Christ's kingdom in this land. Many were led to inquire into the nature and extent of their own obligations in the matter; and some, I think, felt that they had a work to do, as individuals, in spreading a knowledge of the Lord among their benighted countrymen. There also appeared to be some interest manifested on the part of many of the impenitent. A few expressed their determination to commence serving the Lord. The fear of opposition from

relatives seems to deter many, who acknowledge themselves convinced of the errors of Hindooism and of the truth of Christianity, from openly avowing themselves Christians; while others, like the young man who came to our Savior, choose the good things of this life rather than deny themselves, take up their cross, and follow him, to obtain the infinitely better things of the life to come.

The term closed, as usual, with a two days' examination. The classes generally appeared well. I was particularly pleased, on this as well as on former occasions, with the examination in the Bible, especially the analysis of the New Testament. The boys showed a knowledge of the subjects of the Bible, and an understanding of many of its truths, which it was gratifying to see.

**CANTON.**—From a recent communication of Mr. Bonny, it appears that the missionaries are obtaining increased facilities for usefulness in this great city. Four laborers (among them Doct. Ball and Mr. Bonny) now reside without the factories. Mr. Bonny has about fifty persons present at his Sabbath exercises.

**CHOCTAWS.**—Mr. Byington writes, June 8, "Last Sabbath I was at Wheelock. Ten persons united with the church; and fourteen others signified their wish to be regarded as candidates for church membership." Other accounts from the mission are encouraging.

## Home Proceedings.

### ANNIVERSARY OF AN AUXILIARY.

THE Essex South Conference of Churches met at Salem, July 12, and devoted the entire day to the hearing of reports and addresses in respect to the operations of various benevolent societies. After the report of the committee on foreign missions, as also the treasurer's report had been read, addresses were delivered by Rev. S. H. Calhoun, missionary from Syria, and Rev. S. B. Treat.

The advance made by the Conference on the collections of the previous year was within sixty dollars of forty per cent; the amount received during the year ending July, 1848, having been about forty-seven hundred dollars. Nearly all the increase, however, has taken place in less than one-third of the congregations. And it was stated at the meeting, "If all were to do as some individuals have rejoiced to do, we should raise the next year, within the bounds of this Conference, not less than twenty thousand dollars."

A part of the report of the committee (prepared by Dr. S. M. Worcester) is of general interest. It is as follows:

If we of New England shall not be forward and foremost in efforts to evangelize the nations of the earth, we shall be most dishonorably recreant to the spirit of our fathers, and at most per-

ilous war with the whole course of events, in the merciful providence of God, for our advancement as a Christian people. And it is matter of grateful recognition, that since the first years of the settlement of New England,—that settlement which was itself a gigantic missionary enterprise,—there has been no time, when the fathers or the sons have not had some laborers in the heathen part of the great field of the world. In the first generation of the founders of this mighty republic of twenty millions of souls, there were examples of as pure a missionary zeal, as have ever had a memorial in the recorded achievements of the church of Christ. These were then “foreign parts;” and this was all heathen ground, where “the principalities of darkness” were to be overpowered, and the hallowed institutions of a Christian commonwealth to be established. Such was the success of the direct efforts for the conversion of the pagan tribes, that in 1666 there were not less than thirty Indian churches in the Massachusetts colony alone, and in 1698 three thousand reputed converts. This was an extraordinary result, when the obstacles and embarrassments of those “labors of love” are in any just degree contemplated. And it may well be doubted whether, considering the poverty of the churches and other circumstances, any thing which we ourselves have seen of missionary exertion, is equal to what was exhibited by our fathers in the seventeenth century.

The names of Mayhew, to the fifth generation, Brainerd, Sergeant and Kirkland, to say nothing of six or eight others, chiefly in Connecticut, continued the succession of New England evangelists among the aboriginal nations from the days of Eliot to the present century. The missionary spirit was much quickened by the “great awakening” of 1740; but not unnaturally was checked and diminished during the period of the French war, and the subsequent struggle for Independence. With the alarm occasioned by the first French Revolution, the people of God were stirred up to special prayer for the cause of Zion. Powerful revivals blessed the American churches near the close of the eighteenth century, during the prevalence of which the subject of missions in the remote settlements of the country, and among the heathen within or near our borders, received new attention.

As one consequence, such societies as the Connecticut and Massachusetts Missionary Societies, came into being. This latter society, for twenty years and upwards, was much more a foreign than a domestic missionary society, both in its constitution and its operations. It was foreign in every respect, except that it sent no missionaries to the *far-distant* Gentiles. But if the men and the pecuniary means had been at command, the Massachusetts Missionary Society might have sent the heralds of Christ to Africa or to China, as well as to the wilderness of the East in Maine and of the West in New York.

The necessity of more extended co-operation among the friends of missions, with the distinct offer of the services of several missionaries to the heathen of Asia, gave occasion to the establishment of the American Board. When this great institution began, it was comparatively “a day of small things.” Many false impressions, however, have existed, relative to the state of the churches and the views of pastors. It is not at all a just idea, that the subject of missions, as now conducted, far away from this land, as well as among the heathen nations of America, was not distinctly contemplated, previous to 1810, when the Board was formed. God had been preparing the churches for a long period. Perhaps

it might be more proper to say, from the landing at Plymouth, the preparation had been in progress for the work, which was then undertaken. And whoever will review the history of New England, will find that just in proportion as the *spirituality* of the churches was advanced or retarded, the active interest in missionary toils and sacrifices was evinced or suspended.

Ever since the missions of the Board were fairly in operation, it will also be found, the apparent type and measure of missionary zeal have been very much, according to the state of piety in individuals and in the churches as a whole. When, for instance, in 1831, the churches were so generally and greatly revived, the effect was most happy in enlarging the resources of the Board, and multiplying the efficient supporters of foreign missions. And can there be doubt, that if now the Spirit of God should be poured out upon us, and come down like rain upon the mown grass and showers that water the earth, thousands of hearts would pray with a new energy of faith, and thousands of hands would be filled with cheerful offerings to the treasury of the Lord?

Were such a blessing to be experienced, the American Board would not long remain under its present embarrassments. With all the other claims upon our substance, it would not be possible for so many to withhold their part of what is indispensable, that the present system of operations may be sustained, and that these should be augmented and strengthened, instead of being retrenched and crippled.

Most remarkably has the Hearer of prayer opened wide the doors of access to the perishing millions, for all of whom, no less than for ourselves, was that “decease”—that atoning sacrifice of the Son of God—“accomplished at Jerusalem.” And the momentous question would now seem to be, whether we of the New England churches, and our brethren throughout the thirty States of this powerful nation, will come up to the help of the Lord, agreeably to his most gracious solicitations and glorious incentives.

What people upon the face of the earth are under obligations so great? What other nation can do more than our own, that the light of the knowledge of the glory of God in the face of Jesus Christ may be made to penetrate every dark place of the ends of the earth, and reveal to the benighted wanderers upon the mountains and in the valleys of death and wo, the life and immortality which are brought to light in the Gospel!

#### EMBARKATION OF MISSIONARIES.

On the 22d of June, Rev. Horace Foote, of Madrid, New York, and Mrs. Foote, of Talmadge, Ohio, embarked at Boston in the Catalpa, Captain Watson, for Smyrna. From the latter port they expect to proceed to Beirut, with the design of joining the Syria mission. Mr. Foote completed both his academical and theological course at Western Reserve College. In the same vessel Mr. Hohannes, a Protestant Armenian who has been five years in this country preparing for usefulness among his people, was a passenger.

On the 22d of July, Rev. Azariah Smith, M. D., and Mrs. Smith, embarked at Boston for



Smyrna, in the barque Stamboul, Capt. Kendrick. Doct. Smith returns to the Armenian mission, of which he has been a member for several years. Mrs. Smith goes out for the first time. She is from Cortlandville, New York. It is not certainly known at what place they will reside; perhaps they will be located at Aintab.

#### POSTAGE ON LETTERS TO MISSIONARIES.

As the postage on letters addressed to missionaries has recently been increased by the action of our government, it is proper that their friends in this country should be informed of the present rates.

A letter sent by mail to New York or Boston, and not exceeding half an ounce in weight, will be subject to the following charges. 1. The ordinary inland postage of the United States, being five or ten cents, according to the distance. 2. The sum of twenty-four cents additional, demanded by our government, at New York or Boston. 3. A like sum of twenty-four cents at London, demanded by the British government. 4. The postage from London to the country to which the letter is destined. To India and China, by Southampton, the rate from London is twenty-four cents. If the letter exceed half an ounce in weight, but not an ounce, the postage will be doubled; and there will be the same increase for any additional half ounce. On letters sent by Marseilles, the postage will be considerably more.

The foregoing sums must generally be prepaid. No letter can leave this country till the postage claimed by our government shall have been paid; and no letter can leave England (except for Greece, Constantinople or Smyrna) till the twenty-four cents demanded by the British government shall have been paid. In general, however, it is not necessary that postage beyond England should be prepaid. Letters to some parts of China are excepted from this rule.

As persons frequently wish to pay the postage on such letters as they may send to the missionaries, they can always do so, *in effect*, by remitting the amount to the Treasurer of the Board, at Boston, or to A. Merwin, New York. On the receipt of this sum, arrangements will be made which will exempt the missionaries from any demand whatever from this source.

It may be well to state, in this connection, that letters from missionaries to their friends in the United States, are subjected to precisely the same postage as those which are sent to them. For instance, a letter weighing not more than half an ounce, directed to Buffalo, must pay forty-eight cents before, and thirty-four cents after, it reaches this country.

#### FINANCES OF THE BOARD.

To the statements recently published, showing the indebtedness of the Board, gratifying responses, in some instances, have been returned. Individuals who had previously made their annual contributions, in view of the condition of the treasury, have renewed their donations. A few churches also have taken up a second collection.

Still there must be a heavy debt at the end of the financial year, (July 31.) But the annual meeting will not occur till September 12; and before that time the whole debt can undoubtedly be discharged. And it may be well for the friends of missions to understand, that if the treasury can be relieved prior to the annual meeting, the effect will be the same as if the result were to take place at an earlier day. If, however, the present indebtedness shall not have been materially diminished by that time, questions of the gravest character will come up for discussion.

### DONATIONS,

#### RECEIVED IN JUNE.

##### MAINE.

|                                                |              |
|------------------------------------------------|--------------|
| Cumberland co. Aux. So. D. Evans, Tr.          |              |
| Hebron, M. A. H. 2; M. A. 1;                   | 3 00         |
| N. Yarmouth, 1st par. la. 34,43; 2d            |              |
| do. coll. 8,50; gent. 14,07; la.               |              |
| 31,50; Rev. C. Hobart, 12; chil.               |              |
| 50c.                                           | 701 00       |
| Portland, High-st. ch. m. e. 47,80;            |              |
| la. 46,75;                                     | 94 55—196 55 |
| Franklin co. Conf. of chs. Rev. I. Rogers, Tr. |              |
| Farmington, Rev. S. P. Abbott, 5;              |              |
| Miss S. Abbott, 1;                             | 6 00         |
| Wilton, A fem. friend,                         | 75—6 75      |
| Lincoln co. Aux. So. Rev. E. Seabury, Tr.      |              |
| Alna, m. e. 12; la. 15,40;                     | 27 40        |
| Richmond, s. a. scholar,                       | 29—27 69     |
| Penobscot co. Aux. So. J. S. Wheelwright, Tr.  |              |
| Bangor, J. H. Crosby, for children's fund,     | 3 00         |
| Somerset co. Aux. So. C. Selden, Tr.           |              |
| Skowhegan, A fem. friend,                      | 1 00         |
| Solon Village, M. B.                           | 3 32—4 32    |
| York co. Conf. of chs. Rev. G. W. Cressy, Tr.  |              |
| Limerick, Cong. so.                            | 37 00        |
| Wells, Mr. Cushing's so.                       | 37 15—74 15  |
|                                                | 314 46       |
| Albany, Mr. Tewksbury's cong. 17,50; Sears-    |              |
| port, J. M. 1; Swanville, B. & H. Warren,      |              |
| 4,50; Sedgwick Village, cong. ch. and so.      |              |
| 6,25; South Paris, C. Dale, 10;                | 39 25        |
|                                                | 353 71       |

##### NEW HAMPSHIRE.

|                                         |              |
|-----------------------------------------|--------------|
| Cheshire co. Aux. So. W. Lamson, Tr.    |              |
| A balance,                              | 3 57         |
| Dublin, Ch. and so.                     | 6 63         |
| Gilsum, Cong. ch.                       | 26 15        |
| Hinsdale, Ch. and so. wh. and prev.     |              |
| donn. cons. ALVIN SHATTUCK an           |              |
| H. M.                                   | 38 00        |
| New Alstead, Ch. and so.                | 10 00        |
| Rindge, la. sew. cir.                   | 4 00         |
| Roxbury, Ch.                            | 3 30         |
| Swansey, Ch. m. e.                      | 17 60        |
| Winchester, m. e.                       | 20 69—129 94 |
| Grafton co. Aux. So. W. W. Russell, Tr. |              |
| Bethlehem, Cong. ch. 10; Rev. I.        |              |
| Estay, 10;                              | 20 00        |
| Danbury, Cong. ch.                      | 4 50         |

|                                                              |              |
|--------------------------------------------------------------|--------------|
| Haverhill, Cong. ch. and so.                                 | 49 50        |
| Lebanon, do. m. c.                                           | 23 40—97 40  |
| Hillsboro' co. Aux. So. J. A. Wheat, Tr.                     |              |
| Hollis, Benev. asso.                                         | 95 99        |
| Lyndeboro', Cong. ch.                                        | 69 60        |
| Nashua, E. Parker, 150; misses sew. cir. in Olive-st ch. 10; | 160 00       |
| Temple, Gent. 42,85; la. 18,14; m. c. 10,30;                 | 71 19—389 78 |
| Merrimack co. Aux. So. G. Hutchins, Tr.                      |              |
| Boscawen, East cong. ch. and so.                             | 56 53        |
| Bradford, Indiv. to cons. Rev. DANIEL GOODMUE an H. M.       | 50 00        |
| Dunbarton, Cong. ch.                                         | 26 91        |
| Hopkinton, Gent. 43,96; la. 31,94; m. c. 22,04;              | 97 94        |
|                                                              | 231 38       |
| Ded. c. coin.                                                | 50—230 88    |
| Stratford co. Conf. of chs. E. J. Lane, Tr.                  |              |
| Gilmanton East, W. S.                                        | 1 00         |
| Ossipee, Cong. ch. and so.                                   | 37 00        |
| Wolfboro', m. c.                                             | 9 68—47 68   |
| Sullivan co. Aux. So. D. S. Dutton, Tr.                      |              |
| Croyden, Cong. ch. and so.                                   | 35 00        |
| Lampeter, 1st do. m. c.                                      | 22 00—57 00  |
| Rockingham co. Conf. of chs. J. Boardman, Tr.                |              |
| Hampstead, Cong. ch. and so.                                 | 24 50        |

|                                                                                   |          |
|-----------------------------------------------------------------------------------|----------|
| Legacies.—Fitzwilliam, Mrs. Betsy Sweetser, by D. Whittemore, (prev. ack. 93,61;) | 33 33    |
|                                                                                   | 1,010 56 |

## VERMONT.

|                                                                                                                                                                  |              |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------|
| Addison co. Aux. So. A. Wilcox, Tr.                                                                                                                              |              |
| Middlebury, Philad. so. of Middlebury college, 2; chil. of mater. asso. for Nestorian scholars, 12;                                                              | 14 00        |
| Vergennes, R. H. 1; Mr. C. 1;                                                                                                                                    | 2 00—16 00   |
| Caledonia co. Conf. of chs. E. Jewett, Tr.                                                                                                                       |              |
| St. Johnsbury, 3d cong. ch. and so. m. c. 51,45; E. & T. Fairbanks & Co. to cons. J. P. Bancroft an H. M. 100; 1st do. to cons. Rev. JAMES P. STONE an H. M. 50; | 201 45       |
| Franklin co. Aux. So. C. F. Safford, Tr.                                                                                                                         |              |
| Enosburgh, Gent. and la. a bal.                                                                                                                                  | 2 00         |
| Orange co. Aux. So. J. Steele, Tr.                                                                                                                               |              |
| Chelsea, Ch.                                                                                                                                                     | 20 00        |
| Fairlee, Cong. ch. and so.                                                                                                                                       | 15 05        |
| Randolph Centre, 16,69; West so. 10;                                                                                                                             | 26 69        |
| Topsham, 13 55                                                                                                                                                   |              |
| Vershire, Mrs. M. Moulton, 2 00                                                                                                                                  |              |
| Williamstown, Cong. ch. and so. 16,79; m. c. 6,87;                                                                                                               | 23 66—100 95 |
| Rutland co. Aux. So. W. Page, Tr.                                                                                                                                |              |
| Pawlet,                                                                                                                                                          | 1 00         |
| Windsor co. Aux. So. E. C. Tracy, Tr.                                                                                                                            |              |
| Hartford, Heirs of Ann Hazen, 9,78; do. of Thomas Hazen, 8,56; White River cong. so. 42,70;                                                                      | 61 04        |
| North Bridgewater,                                                                                                                                               | 6 00         |
| Norwich, North,                                                                                                                                                  | 18 00        |
| Springfield,                                                                                                                                                     | 20 00—105 04 |
|                                                                                                                                                                  | 426 44       |

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|---------------------------------------------------------------------------------|--------|
| Legacies.—Dorset, Rev. William Jackson, D. D., by Rev. Samuel C. Jackson, Ex'r, | 100 00 |
|                                                                                 | 526 44 |

## MASSACHUSETTS.

|                                                                                            |        |
|--------------------------------------------------------------------------------------------|--------|
| Barnstable co. Aux. So. W. Crocker, Tr.                                                    |        |
| Eastham, Cong. ch. and so. m. c.                                                           | 10 00  |
| Berkshire co. Aux. So. Rev. J. J. Dana, Tr.                                                |        |
| Becket, Cong. coll. 35; la. 12;                                                            | 50 00  |
| Dalton, Ch. and so. of which to cons. Rev. OLIVER M. SEARS an H. M. 50;)                   | 102 60 |
| Great Barrington, Cong. ch. and cong. to cons. Rev. J. W. TURNER an H. M.                  | 68 00  |
| Hinsdale, Ch. and so. 176,90; m. c. wh. cons. ISAAC BASSETT and CHARLES H. PLUNKETT, H. M. | 206 11 |
| Housatonic,                                                                                | 26 00  |
| Lenox, Ch. and cong.                                                                       | 180 00 |
| Monterey, do.                                                                              | 22 02  |

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|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------|
| North Adams, Ch. and cong.                                                                                                                                                                                                                                                                       | 50 00          |
| Peru, do.                                                                                                                                                                                                                                                                                        | 26 83          |
| Sheffield, Gent. 71; la. 61;                                                                                                                                                                                                                                                                     | 132 00         |
| West Stockbridge Centre, Ch. and cong.                                                                                                                                                                                                                                                           | 10 25          |
| Williamstown, Wms. College, faculty and students, 150; Mrs. E. A. Crafts, 10;                                                                                                                                                                                                                    | 160 00         |
| Windsor, Cong. ch. and so.                                                                                                                                                                                                                                                                       | 54 00—1,017 81 |
| Boston, S. A. Danforth, Agent. (Of wh. fr. juv. miss. so. of Salem-st. ch. for Wheelock sch. Choc. na 20; for Mr. Osunkhirhine's sch. 20; for Edward Beecher, Ceylon, 20; an absent mem. of Essex-st. ch. 2,25; a thank off'g fr. a poor woman, 25c; chil. of mater. asso. Mt. Vernon ch. 2,04;) | 109 08         |
| Brookfield Assn. W. Hyde, Tr.                                                                                                                                                                                                                                                                    |                |
| Ware, W. Hyde, to cons. WILLIAM S. HYDE an H. M.                                                                                                                                                                                                                                                 | 100 00         |
| Essex co. North, Aux. So. J. Caldwell, Tr.                                                                                                                                                                                                                                                       |                |
| Bradford, E. par. coll.                                                                                                                                                                                                                                                                          | 22 50          |
| East Bradford, Ia. benev. so.                                                                                                                                                                                                                                                                    | 5 00           |
| Haverhill, J. Moore,                                                                                                                                                                                                                                                                             | 10 00—37 50    |
| Harmony Conf. of chs. W. C. Capron, Tr.                                                                                                                                                                                                                                                          |                |
| East Douglas, Three indiv.                                                                                                                                                                                                                                                                       | 95             |
| Middlesex North Char. So. J. S. Adams, Tr.                                                                                                                                                                                                                                                       |                |
| Groton, Miss B. Capell,                                                                                                                                                                                                                                                                          | 10 00          |
| Middlesex South Conf. of chs.                                                                                                                                                                                                                                                                    |                |
| Hopkinton, La.                                                                                                                                                                                                                                                                                   | 7 31           |
| Wayland, J. Kent,                                                                                                                                                                                                                                                                                | 10 00—17 31    |
| Norfolk co. Aux. so. Rev. S. Harding, Tr.                                                                                                                                                                                                                                                        |                |
| An indiv.                                                                                                                                                                                                                                                                                        | 76             |
| Dedham, Dr. Burgess's ch. and so.                                                                                                                                                                                                                                                                | 105 13         |
| Dorchester, 2d cong. ch. gent. (of wh. fr. N. Carruth to cons. Rev. JAMES H. MEANS an H. M. 100;)                                                                                                                                                                                                |                |
| 185; m. c. 25; la. 92,50;                                                                                                                                                                                                                                                                        | 302 50         |
| Dover, 10,50; Miss P. White, 10;                                                                                                                                                                                                                                                                 | 20 50          |
| Milton, Rev. J. Tucker,                                                                                                                                                                                                                                                                          | 2 00           |
| No. Wrentham, Rev. C. Simmons and fam. for miss. to W. Africa,                                                                                                                                                                                                                                   | 2 00           |
| Roxbury, Eliot ch. and so. m. c. 21,30; gent. 30;                                                                                                                                                                                                                                                | 51 30          |
| East Medway, wh. cons. Rev. ELIAL B. BLAKE of E. Medway, and ORAMEL W. COOLEY, of Dover, H. M. 182 23                                                                                                                                                                                            |                |
| Medway Village, Ch. and so. to cons. STEPHEN SALISBURY an H. M.                                                                                                                                                                                                                                  | 150 00         |
| Sharon,                                                                                                                                                                                                                                                                                          | 18 46          |
| Walpole,                                                                                                                                                                                                                                                                                         | 13 92          |
| West Medway,                                                                                                                                                                                                                                                                                     | 64 50          |
| Wrentham, M. Everett,                                                                                                                                                                                                                                                                            | 10 00—223 30   |
| Old Colony, Aux. So. H. Coggeshall, Tr.                                                                                                                                                                                                                                                          |                |
| Middleboro', Mr. Putnam's ch. and so. gent. 65,08; la. 57,39; m. c. 24,53;                                                                                                                                                                                                                       | 147 00         |
| Rochester, Centre ch. la.                                                                                                                                                                                                                                                                        | 21 10—168 10   |
| Palestine Miss. So. E. Alden, Tr.                                                                                                                                                                                                                                                                |                |
| Abington, 1st parish, gent. 50,75; la. 34,91; J. C. 2; J. C. 2; m. c. 62,51; 2d par. gent. 52,50;                                                                                                                                                                                                | 204 67         |
| Bridgewater, Trin. so. m. c. 42,41; gent. and la. 14,69;                                                                                                                                                                                                                                         | 57 10          |
| Braintree and Weymouth, Union so. gent. and la.                                                                                                                                                                                                                                                  | 30 33          |
| East Abington, Gent. 33,90; la. 20,50;                                                                                                                                                                                                                                                           | 54 40          |
| East Bridgewater, E. Whitman,                                                                                                                                                                                                                                                                    | 40 00          |
| Easton, Cong. ch. m. c.                                                                                                                                                                                                                                                                          | 21 06          |
| Hanson, Gent. and la.                                                                                                                                                                                                                                                                            | 25 17          |
| N. Bridgewater, Gent. and la. 75,98;                                                                                                                                                                                                                                                             |                |
| E. C. Ford, 30;                                                                                                                                                                                                                                                                                  | 105 93         |
| Randolph, E. par. gent. 66,02; la. 67,11; young la. 14,50; juv. miss. so. 5,70; m. c. 21,04; W. par. gent. 84,56; la. 30;                                                                                                                                                                        | 288 93         |
| Scituate, Cong. coll.                                                                                                                                                                                                                                                                            | 20 45          |
| Weymouth, Coll. 62,95; m. c. 6,05; 89 00                                                                                                                                                                                                                                                         |                |
| A friend,                                                                                                                                                                                                                                                                                        | 1 00—938 09    |
| Pilgrim Aux. So. J. Robbins, Tr.                                                                                                                                                                                                                                                                 |                |
| Kingston, 2d cong. ch. and so.                                                                                                                                                                                                                                                                   | 5 63           |
| Plymouth, 2d cong. ch. and so. 25; 3d ch. and so. of the Pilgrimage, m. c. 140; la. 26; three indiv. 34; wh. cons. TIMOTHY GORDON and ANDREW BARTLETT, H. M.                                                                                                                                     | 295 00         |
| Plympton, La.                                                                                                                                                                                                                                                                                    | 37 00—267 03   |
| Andover, Chapel cong. 20; Rev. J. Edwards, 30; Bedford, m. c. 30,12; Cambridge, Shepard ch. and so. la. sew. so. 33; a friend, 20;                                                                                                                                                               |                |

Chelsea, Winnisimmet ch. m. c. 43,13;  
Dracut, W. par 8,25; E. Cambridge, evan.  
ch. m. c. 12; Lawrence, G. W. Benson, 10;  
So. Woburn, cong. ch. and so to cons. Rev.  
JOHN M. STEELE an H. M. 100; Stoneham,  
Mr. Haven's so. 86,33; Tewkesbury, cong.  
ch. and so. 56,68; m. c. 25,91; Rev. Mr.  
and Mrs. Coggin, 10; Rev. Mr. and Mrs.  
Kimball, 10; West Newton, B. Eddy, 5;  
Woburn, 1st cong. so. gent. and la. wh.  
cons. Rev. JONATHAN EDWARDS and ALVAN  
MANNING H. M. 175,15; m. c. 22,66; un-  
known, an offering of one-tenth, 1,75; 700 00

**Legacies.**—Ashby, Ephraim Hayward, by  
James Hayward, Ex'r, 100; less int. 5,62;  
Berlin, James Godard, by James Godard,  
Ex'r, 50; Hadley, Elisha Dickinson, by  
Ephraim Smith, Adm'r, (prev. rec'd 500);  
2,850; Lee, Mrs. Tumme Adams, by Hub-  
bard Bartlett, Ex'r, (prev. rec'd, 1,324,59);  
176,67; 3,171 65

7,470 22

## CONNECTICUT.

Fairfield co. West, Aux. So. C. Marvin, Tr.  
Greenwich, 2d cong. ch. s. s. miss.  
asso. for children's fund, 44,06;  
Rev. M. Mead, 5; 49 06  
Stamford, A friend, 20 00—69 06  
Hartford co. Aux. So. H. A. Perkins, Tr.  
Avon, J. B. 1 00  
Canton, Cong. so. m. c. 17 07  
East Windsor, 1st cong. so. 1 00  
Simsbury, m. c. 16 77  
West Hartland, Mrs. L. G. Merrill,  
for Elizabeth G. Woodbridge, Cey-  
lon, 20; Miss S. G. 1; 21 00—56 84  
Hartford co. South, Aux. So. H. S. Ward, Tr.  
Middletown, G. Butler, 5 00  
Litchfield co. Aux. So. C. L. Webb, Tr.  
Colebrook, Miss A. Gilbert, 2 00  
Plymouth Hollow, A mem. of cong.  
ch. 5 00  
Washington, Heirs of Elijah Hazen, 9 78—16 78  
New Haven City, Aux. So. A. H. Maltby, Agent  
New Haven, m. c. in 3d ch. and so.  
8,58; united m. c. 25,53; Yale  
coll. m. c. 16,43; anonymous, 30;  
Brewsterville, s. s. 14,41; 94 95  
New Haven co. East, Aux. So. A. H. Maltby,  
Agent.  
Branford, A friend, 40 00  
New Haven co. West, Aux. So. A. Town-  
send, Jr. Tr.  
Hamden, m. c. 63  
Windham co. North, Aux. So. J. B. Gay, Tr.  
Pomfret, 1st Ecc. so. 398,67; ded.  
ack. in Feb. 367,67; 31 00

**Legacies.**—Farmington, Lucy Root, by Elisha  
C. Brewster, 100; Winchester, S. Rockwell,  
by Rev. H. Coe, 360,07; 460 07

774 33

## RHODE ISLAND.

Tiverton, Mr. Reid's ch. and so. 30 00

## NEW YORK.

Board of Foreign Missions in Ref. Dutch ch.  
W. R. Thompson, New York, Tr.  
(Of wh. for the Amoy chapel, 161); 1,730 41  
Buffalo and vic. J. Crocker, Agent.  
Buffalo, 1st pres. ch. m. c. (of wh.  
for James F. Cogswell, Ceylon,  
30); 79 00  
Lancaster, Pres. ch. 83 63—162 63  
Geneva and vic. C. A. Cook, Agent.  
Albion, Pres. ch. m. c. 14 00  
Bristol, Mrs. P. Whitmarsh, 10 00—24 00  
Greene co. Aux. So. J. Doane, Tr.  
Catskill, Mrs. Mary B. Day, 30 06  
Durham, Rev. S. Williston, 7 00—37 00  
Monroe co. and Vic. E. Ely, Agent.  
Gainesville, Cong. ch. 10 00

North Bergen, S. Hubbell, 10 00  
Nunda, Pres. ch. 13 00  
Rochester, Washington-st. pres. ch.  
m. c. 91,50; M. B. A. 4, Mrs. S.  
Ray, 30; mon. fem. miss. prayer  
meeting, 13; 138 50  
Yates, Pres. ch. and so. 22 50—194 00  
New York City & Brooklyn Aux. So. J. W.  
Tracy, Tr.  
(Of wh. fr. s. s. miss. asso. of Central pres.  
ch. for ed. of a boy at Gaboon, 15; Rich-  
ard Bigelow, wh. cons. JAMES BIGELOW  
an H. M. 100; Union Theol. sem. so. of  
inq. 5,13; two friends, for trav. exp. of  
Rev. E. Smith and to cons. Rev. GEORGE  
F. WISWELL of Southold, and Rev. AMOS  
E. LAWRENCE of Cutchogue, H. M. 100; 2,005 31  
Oneida co. and vic. Aux. So. J. Dana, Tr.  
Mexico, 1st pres. ch. 20 00  
New Hartford, Pres. ch. 85 25  
New York Mills, Pres. so. 57; inf.  
s. s. for Mr. Cochran, Nestorian  
miss. 3; 60 00  
Steuben, Welsh cong. ch. 5 00  
Utica, Westminster pres. ch. 20; 1st  
pres. ch. m. c. 16,72; 36 72

Ded. disc. 1 00—205 97

4,359 32

Albany, 4th pres. ch. 100; A. 5,50; Auster-  
litz, ch. and cong. 10,68; Boonville, pres.  
ch. 12; m. c. 1; Brunswick, pres. ch. 23,44;  
Canterbury, pres. ch. 40; Rev. J. Silliman,  
20; Galway, pres. ch. 38,45; Greene, a boy,  
for children's fund, 88c; Greenfield, cong.  
ch. m. c. 12,63; Greenport, C. T. 50c;  
Kingaboro', Mrs. L. Giles, 10; Jesse Smith,  
10; H. Smith, 10; four indiv. 7; Manlius,  
pres. ch. m. c. 20,39; Mrs. A. Smith, 50;  
McGrawville, cong. ch. 15; Painted Post,  
Mr. Pratt's cong. 33; Preble, Rev. M. Har-  
rington, 5; Sand Lake, pres. ch. 12,68;  
Schaghticoke, pres. cong. s. s. 14,45; W.  
R. Swift, 5,55; Southold, s. s. miss. so. of  
pres. ch. for children's fund, 6,85; Troy,  
1st pres. ch. 235; Valatie, pres. ch. m. c.  
5; 705 00

5,064 32

**Legacies.**—Maine, Daniel Chamberlain, by J.  
C. Curtis, 100 00

5,164 32

## NEW JERSEY.

A lady, 25; Dover, pres. ch. wh. cons. JAMES  
FOND an H. M. 100; s. s. for children's  
fund, and for William J. Armstrong, Cey-  
lon, 20; Newark, Mrs. W. Wallace, 100;  
New Foundland, pres. ch. 10; Orange, chil.  
of the late Dr. Armstrong, and their cousins,  
for children's fund, 5; 260 00

**Legacies.**—Elizabethtown, Peter Massie, by  
F. T. Frelinghuysen, 5,000; less expenses,  
572; 4,428 00

4,688 00

## PENNSYLVANIA.

Allentown, pres. ch. s. s. 8,37; Honesdale,  
Jason Torrey, wh. cons. WILLIAM A. CRAW-  
FORD, of Woodstock, Va. an H. M. 100;  
Mercersburg, African s. s. for African miss.  
2; Northern Liberties, central pres. ch. D.  
B. Stewart, 50; Rev. A. Rood and chil. 25;  
Mr. D. 3; Philadelphia so. for ed. hea-  
youth, 200; a friend, 5; do. 5; do. 5; Lom-  
bard-st. col'd pres. s. s. 2,43; Fike, J. S. C.  
for children's fund, 5c; Randolph, cong. ch.  
1,50; York, pres. ch. 20; 496 35  
**Legacies.**—Union co. Andrew Mc Cienahan,  
by J. F. Linn, (prev. rec'd, 1,016 32); 48 00

474 35

## DELAWARE.

Christiana, pres. ch. 10; Pencador, pres. ch.  
8,50; 18 50

## MARYLAND.

Board of Foreign Miss. in German Ref. ch.  
Rev. Elias Heiner, Baltimore, Tr.  
Baltimore, Coll. for sup. of an evan. Arme-  
nian colporteur in Broosa and vic.

200 00

## VIRGINIA.

Cedar Creek, pres. ch. 2.50; Marion, do. 9.43;  
Strasburg, do. 20; Winchester, 2.50; a  
lady, 110; Woodstock, do. 27.50; Wythe  
and Pulaski, miss. and fem. tract so. 30;

201 93

## NORTH CAROLINA.

Rocky River, pres. ch.

15 25

## SOUTH CAROLINA.

Charleston and vic. Aux. So. R. L. Stewart, Tr.  
Charleston, Circular ch.

63 37

## GEORGIA.

Macon, E. Graves,

50 00

## OHIO.

Western For. Miss. So. G. L. Weed, Tr.  
Alexandria, 18; chil. 57c; Amesville, a  
bal. 68c; Athens, 2.50; Bantum, Mrs.  
Strickland, 10; Barlow, 2; Bedford, 37c;  
Belpre, 24.81; Bethel and Bremen, 5.83;  
Boon, wh. and prev. dona. fr. a friend, cons.  
Mrs. ELIZA ADAMS TENNEY an H. M. 50;  
Cincinnati, Vine-st. cong. ch. m. c. 7.95;  
juv. miss. so. 2; 2d pres. ch. m. c. 20.50;  
Colville, 4.94; Coshocton, 5; Elizabeth-  
town, m. c. 7.55; young la. miss. so. for  
William Pinkerton, Gaboon, 29; Fulton,  
s. a. for Mr. Preston, W. Africa, 5.00;  
Granville, 3.90; Harmar, 81.35; Johnstown,  
10.75; Keene, 11; Lawrence, 1.50; Ma-  
rietta, Cong. ch. 171.40; college so. of inq.  
6.50; juv. miss. so. for Doct. Scudder, 10;  
McConnellsville, 30; s. a. for Doct. Scud-  
der, 6.24; Newark, L. Booth, 10; New  
Baltimore, a bal. 52c; New Plymouth, 7.78;  
Putnam, A. H. Bassett, 5.00; Rainbow, 2;  
Reynoldsburgh, 8.47; Salem and Fearing,  
3.75; Springfield, Miss E. L. Strong, 10;  
Trenton, 4.35; Walnut, 25c; Warren, E.  
Cutler and fam. 45.50; juv. miss. so. 15.50;  
Mary A. Cutler, for Doct. Scudder, 1.05;  
Watertown, 3.14;

648 55

Western Reserve Aux. So. Rev. H. Coe, Agent.  
Bloomfield, 1.50; Brownhelm, wh. and prev.  
dona. cons. Rev. TRACY M. OVIATT an H.  
M. 5; Euclid, 30.51; m. c. 16.34; Mrs. S.  
Shaw, 10; M. Page, 5; Hincley, 8; Man-  
tua, 3.33; Mesopotamia, I. B. Sheldon, 10;  
Rome, 90; Ruggles, 10; B. Sturtevant,  
10; Scipio, 6.50; av. of articles sold, 1.12;  
Milan, Cong. ch.

142 00

917 80

## INDIANA.

Fort Wayne, 2d pres. ch. 20; Greensburgh,  
Mrs. M. Riggs, wh. and prev. dona. cons.  
Rev. SAMUEL S. POTTER of Newark, N. J.  
an H. M. 25; Middlebury, W. C. Harper,  
4; Newtown, pres. ch. 13;

69 00

## ILLINOIS.

By G. L. Weed, Tr.  
Collinsville, pres. ch. 34; Evansville, do. 18;  
Miss E. Morton, 5; Upper Alton, pres. ch.  
15.05;  
Farmington, M. Simpson, 10; Groveland,  
cong. ch. 12; Quincy, m. c. 16.37; bal. of  
sub. 15.50; Woodville, Rev. N. Cooke, 10;

63 77

135 62

## MICHIGAN.

Ann Arbor, 1st pres. ch. m. c. 19.50; Marshall,  
pres. ch. H. W. Taylor, 25; C. T. Gorham,  
14; A. C. Parmelee, 10; I. N. 5; H. C. B.  
5; I. L. L. 3; others, 88;

169 50

## WISCONSIN.

Beloit, S. T. Merrill and lady, 10; Platteville,  
pres. s. a. for ed. of a child in Madras, 10;

50 00

## MISSOURI.

By G. L. Weed, Tr.  
Hannibal, av. of a gold chain by Mrs. Butler,  
7.50; Little Osage, ch. and cong. 15.65;  
m. c. 5.65; J. M. Austin, 5; Marmiton, ch.  
and cong. 6.55; Mrs. P. R. 50c; St. Louis,  
North ch. 17.20; Mrs. A. D. Tucker, 10;  
Washington-avenue ch. 67; Spruce-st. ch.  
22; W. C. B. 1; 1st pres. ch. 135.50; 3d  
do. 54.15; m. c. 18.15; Troy, F. Parker,  
15; West Ely, pres. ch. 5; a friend, 10;

395 85

## KENTUCKY.

By G. L. Weed, Tr.  
Louisville, pres. ch. m. c.

30 15

## TENNESSEE.

Athens, pres. ch. 19.45; Blount co. L. Wood,  
10; a friend, 5; Chattanooga, pres. ch. 24;  
Cleveland, do. 7.96; Cold Spring ch. 14;  
Hamilton co. three indiv. 3; Harrison,  
pres. ch. 4.25; Hawkins co. Mrs. L. P. 3;  
Hopewell, ch. and cong. 6; H. Martin, 4;  
Jonesboro', juv. miss. so. for John Whitfield  
Cunningham, Ceylon, 20; Kingston, pres.  
ch. 31.25; Knoxville, 2d do. 79.63; m. c.  
69.37; Rev. J. H. Myers, 10; New Bethel,  
pres. ch. 21.97; New Market, ch. and cong.  
26.88; Shilo ch. Calhoun, 6.25; Spring  
Place, pres. ch. 12;

370 31

## LOUISIANA.

New Orleans, Dr. Scott's pres. ch. 163.35;  
ded. disc. 81c;

162 54

## IN FOREIGN LANDS, &amp;c.

Ahmednuggur, m. c. Rs. 90.12; girls' boarding  
sch. 152; B. Hut, 300; R. Y. Bazett, 300;  
H. J. Day, 50; Major Hill, 50; C. E. F.  
Tytler, 30; J. T. 4; indiv. 1.14; Mrs. J. 2;  
Cuba, Antonio Echevaria,

400 00

7 00

407 00

Donations received in June, \$15,391 45.  
Legacies, \$8,340 50.  
TOTAL from August 1st to  
June 30th, \$223,581 06.

CHILDREN'S FUND FOR EDUCATING  
HEATHEN CHILDREN.

Amount received in June, and ack.  
above, \$289 02.

## DONATIONS IN CLOTHING, &amp;c.

Boston, Ms. 500 Sabbath Document No. 4, fr.  
Amer. and For. Sab. Union; 5 History of  
Hawaiian Islands, fr. J. J. Jarves, 10 00  
Brownhelm, O. Boots and shoes, fr. C. Peck,  
Cincinnati, O. A box, fr. Vine-st. cong. ch. for  
Rev. A. Bushnell, Gaboon mission.  
Danville, Iowa, Clothing, fr. la. benev. so.  
Greenwich, Ms. A keg of butter fr. la. for Mr.  
Schauffler, Constantinople.  
Mantua, O. Shoes, fr. Mr. C. 3 00  
New Haven, Ct. 100 Williston on the Sabbath,  
fr. W. G. Hooker.  
Philadelphia, Pa. A box, fr. Miss K. M. Lin-  
nard, and others, for Miss Maria C. Ogden,  
Sandw. Isls.  
Rindge, N. H. A box, fr. la. sew. cir. 41 70  
Springfield, Ms. 3 Webster's Quarto Dic. fr. G.  
& C. Merriam, for individual missionaries;  
12 Village Reader, fr. Merriam, Chapin & Co.  
for Ahmednuggur mission.  
Tallmadge, O. Clothg, for Mr. Ayer, Red Lake.

The following articles are respectfully solicited from  
Manufacturers and others.

Printing paper, writing paper, stationery, slates,  
shoes, hats, blankets, sheets, pillow-cases, towels,  
shirts, socks, stockings, fulled-cloth, flannel, domes-  
tic cotton, etc.